

August
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THE Instructor

AUGUST 1965



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M=Music; L=Library; A=Administration.

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OBEDIENCE DEVELOPS CHARACTER*

by President David O. McKay

What is the end and purpose of religion, "swaying the lives of men the centuries through"? Members of The Church of Jesus Christ of Latter-day Saints answer in the words of the Lord revealed through the Prophet Joseph Smith, that the end and purpose of true religion, which is the work of God, is "... to bring to pass the immortality and eternal life of man." (Moses 1:39.)

And what is the crowning glory of man in this earth so far as his individual achievement is concerned? It is *character*—character developed through obedience to the laws of life as revealed through the Gospel of Jesus Christ, who came that we might have life and have it more abundantly. Man's chief concern in life should not be the acquiring of gold nor fame nor material possessions. It should not be the development of physical prowess nor of intellectual strength, but his aim, the highest in life, should be the development of a Christlike character.

Four Pictures of Importance and Beauty

There are four pictures upon which I always love to look. Three are imaginary; one is real. The first of these is the picture of Christ before Pilate when that Roman official said to the angry mob, "BEHOLD, THE MAN!" As he said it, he pointed to Jesus, crowned with thorns, and bearing upon His shoulders a purple robe. The angry mob sneered and condemned Him as a felon and blasphemer; and yet when Pilate said, "Behold, the Man!" he described one who was perfect in character; one who was a conqueror over weaknesses and temptations, and one who could say, and did say, to His fellow workers, "Peace be unto you! I have overcome the world." He is our pattern!

The other picture is Christ in His youth. Have you not admired the paintings of the best artists

(For Course 5, lesson of October 24, "Courage To Do Right"; for Course 13, lesson of October 10, "Detours"; for Course 17, lesson of October 10, "Respect for the Body"; for Course 25, lesson of August 1, "Joys and Compensations of Healthful Living"; for Course 29, lessons of October 17 and 24, "Health and Happiness" and "Way to Health"; and of general interest.)

*This message of President McKay's was presented at the priesthood session of the last General Conference by his son, Edward R. McKay. Part of it was reproduced in *The Improvement Era* in June, 1965. It is reproduced here in its entirety.



Painting by Alvin Gittins.

who have tried to picture purity and strength in that young boy of 12 years? I have; and I never look upon one of the choicest of these without feeling that I am looking upon one who is the embodiment of youthful strength, vigor, and purity.

The third picture is of a boy described by Nathaniel Hawthorne who looked upon the great stone face, and, while thinking of the ideals and virtues characterized in that great work of nature, developed those same virtues in his own life.

The fourth is a picture in real life, a youth whose clear eyes picture the strength of young manhood and the purity of the life he has led. What more beautiful thing can one see in nature than that? We love beauty in womanhood; we also love beauty and

(Continued on following page.)

strength in young manhood, and that strength and beauty come as a result of true living.

I am grateful to be associated with the members of the priesthood of The Church of Jesus Christ of Latter-day Saints, the greatest organization in the world for the building of character; an organization which is striving to bring to pass the end and purpose of true religion, which is the immortality and eternal life of man. This earth life is the probationary state through which every soul must pass. By overcoming difficulties and temptations, and by rendering service to others, each may develop toward the Christ-character as He revealed it among men. It is a glorious ideal; it is inspiring!

Two Ways in Which Character Is Built

There are two ways in which we build this character in the youth of our Church. One is positive. In that positive development we ask our boys and young men to participate in the various organizations and quorums of the priesthood. Fathers, do we realize what this means in the development of the character of our boys? I ask that we go from this meeting with a determination to unite with the officers and teachers in these associations in helping them to win the interest of our children who participate in these organizations—the Sunday School, the Mutual Improvement Association, the Primary. These organizations, with our Seminaries and Church Schools, are but auxiliaries in this great organization of character-building. They are but helps to the priesthood. No youth in the Church who reaches the age of 12 should be excluded from membership in the deacons' quorum; and that membership should signify a clean life, a prayerful life, and faith in the Gospel of Jesus Christ. Every bishop should ask the boys of his ward what their attitude is in regard to these things before he ordains them to the priesthood. This is true of the teachers' quorum and the priests' quorum. That is but a glimpse of the positive means of character-building, and the bringing of our children to Christ.

Now, there is alongside these positive means, a *negative means*. All through life the Latter-day Saint child is asked to refrain from indulgence in things that will tend to weaken character. He is asked to keep the Word of Wisdom; he is asked to keep himself pure and unspotted from the sin of immorality. That is a wonderful thing, especially when the community and the Church uphold that teaching.

In the Church we have long known of the evils and detrimental effects of cigarette smoking, and I ask that all these auxiliary forces in the Church cooperate in educating youth to resist the evil of cigar-

ette smoking. This habit is an indulgence which tends to weaken manhood and to undermine character.

One of the most significant statements in the Word of Wisdom, *one which carries with it evidence of the inspiration of the Prophet Joseph Smith*, is found in the following statement: “. . . In consequence of evils and designs which do and will exist in the hearts of conspiring men in the last days, I have warned you, and forewarn you, by giving unto you this word of wisdom by revelation.” (Doctrine and Covenants 89:4.) “*Evils and designs which do and will exist in the hearts of conspiring men*”—the purport of that statement impressed me way back in the twenties and thirties of this century.

I ask you to recall the methods employed by certain tobacco interests to induce women to smoke cigarettes. You remember how insidiously they launched their plan: First, by saying that smoking would reduce weight. Their slogan was: “Take a cigarette instead of a sweet.” Later, some of us noticed in the theater that they would have a young lady light the gentleman's cigarette. Following this, a woman's hand would be shown on billboards lighting or taking a cigarette. A year or two passed, and soon they were brazen enough to show the lady on the screen or on the billboard smoking the cigarette.

I have a newspaper clipping which I set aside in 1931 which corroborates this idea. It reads: “It is well known that the cigarette manufacturers are now after the young women and girls. They say there are twenty-five million of these in the United States, and if they can popularize smoking among them, they will be able to increase their sales from three billion, six hundred million dollars annually, to six billion dollars. This is their claim and their aim.”

Now, as you all know, it is common to see beautiful young women depicted on billboards and in magazine advertisements smoking cigarettes; and now, most insidious of all, are the cigarette advertisements which come into our homes by way of television and are viewed by our boys and girls, of young men and young women smoking in the most enticing scenes possible.

Our youth should be taught the hazards of cigarette smoking to health. They should be taught that doctors and scientists now have established a direct tie to cancer in cigarette smoking.

Smoking Brings Disability and Death

Emerson Foote,¹ Chairman of the National Inter-agency Council on Smoking and Health, has testi-

¹See article about Emerson Foote in “A Time to Run” by Wendell J. Ashton, outside back cover of this issue.

fied that "it has been concluded by responsible scientific authorities that cigarette smoking is responsible for at least 125,000 and possibly 300,000 deaths a year in this country. But death is not the only thing, it is beyond doubt that there are millions of people who suffer varying degrees of disability brought on by cigarette smoking."²

Somewhere between sixty and eighty percent of boys and men, and a somewhat lesser number of girls and women, are already habituated to cigarettes, or they are confirmed addicts.

The high death rates from cigarette smoking have created a demand from many interested groups for positive action that will lessen the dangers to health. The Royal College of Physicians of Great Britain, the American Cancer Society, and the United States Public Health Service have led the way in creating public reaction against smoking. The American Cancer Society has supported research generously and has kept the public and the medical profession informed on the problems connected with smoking. The Surgeon General of the Public Health Service has used his official and moral influence in emphasizing the dangers involved in smoking.

These agencies, as well as the great body of research scientists, have compiled the evidence and stated the facts so clearly that every reasonable mind is fully aware of the danger entailed in smoking.

Advertising Stepped Up

Notwithstanding the admission of danger from smoking, the advertising of cigarettes by the tobacco companies has been stepped up to an all-time peak. Yet there is never a hint that smoking is already a major threat to life. Instead, the advertising constantly emphasizes the mildness of the cigarette and its pleasurable qualities. This cigarette advertising is promoted with such reckless abandon, in spite of what research has already proved regarding the dangers from smoking, that the most charitable conclusion to be drawn is that the promoters have no regard whatever for the value of human life. It seems that success for the tobacco industry is more important than avoiding suffering and death.

One hundred and thirty-two years ago a 27-year-old youth told the world that tobacco was harmful for the human body. Members of The Church of Jesus Christ of Latter-day Saints were given by divine revelation the Word of Wisdom, in which they were advised to refrain from the use of tobacco in any form. They were promised better health as a result. This was strange, as no one knew of any danger from smoking at that time. Most of the members accepted and applied the instructions given.

The demonstration presented today by more than two million people of the Church should be impressive to any skeptic. Hundreds of thousands of teenage youths have never smoked. They know that smoking is a destructive habit that mars the human body, as well as the mind.

Our homes should establish the fact that the boy who indulges in cigarettes is not contributing to his advancement and growth in the Church and kingdom of God, neither is he preparing himself for his responsible place in society. The word of God to the Prophet Joseph Smith is that tobacco is not good for man. The statement is not qualified in any way. Scientists have demonstrated it; men who have tried to disprove it have failed, and we as a people stand committed to that command from God. Keep the habit of smoking and the use of tobacco in any form out of the lives of our boys. Resistance of the appetite will react upon the character and strengthen it, and just because a man has developed the habit is no justification for his continuing it. Just because some man may think he is immune to the ill effects of tobacco is no justification for its use in the priesthood of God.

Fathers and mothers and leaders in the Church have the obligation of setting an example worthy of imitation to the youth. Remember, even though you may have the habit, overcoming it will make you stronger.

*It is easy enough to be virtuous
When nothing tempts you to stray,
When without or within no voice of sin
Is luring your soul away.
But it is only a negative virtue
Until it is tried by fire,
And the soul that is worth the honor of earth
Is the soul that resists desire.*

To our boys I would say that if they want to live physically, if they want to be men strong in body, vigorous in mind; if they want to be good in sports, enter the basketball game, the football game, the contest in running and jumping; if they want to be good scouts; if they want to be good citizens, in business, anywhere, they should avoid tobacco and live strictly the religious life.

May God help us as leaders in the Church, as fathers and mothers, to reach our boys and girls, our young men and women, and impress upon them this great lesson, this divine Truth, that to be carnally minded is to be miserable, unhappy; but to be spiritually minded, which means to obey the principles of the Gospel in all that it means, is to have life, life eternal, and peace.

²Deseret News, March 23, 1965, page A7.

Library File Reference: Word of Wisdom.



Photo by Glen L. Rudd.

A YEAR'S SUPPLY... OF DOG FOOD?

*by Glen L. Rudd**

In the early days of our Church Welfare Program, President J. Reuben Clark, Jr., of the first presidency, said, "Let every head of every household see to it that he has on hand enough food and clothing and, where possible, fuel also for at least a year ahead."

Years later, one Latter-day Saint father heard this advice and took it to heart. He and his wife tried to put away sufficient food and clothing to take care of their large family in time of need. They lived close to a Church-owned cannery, and several times a year they were able to participate in group canning projects. They canned corn, peas, beans, tomatoes, and some fruit. The mother also bottled as much fruit as she could at home. They purchased cases of soups and other items. Then one day they looked with pride at their storage room. A feeling of security came over them as they gazed

with satisfaction at the neat rows of commodities in bright cans and colorful packages.

For some years this feeling stayed with them, as they persisted in their efforts to follow the advice and teachings of the prophets of the Church.

This father was the bishop of his ward and the owner of his own business. He worked very hard to keep up with his responsibilities. His friends and even his doctor became concerned about his health and suggested that he get a hobby. Being a lover of dogs, he thought he might enjoy raising them; and one day he found one that pleased him—a fine, registered, purebred, female bulldog. Here was a hobby he could really enjoy—raising prize bulldogs!

When the first puppies came, the whole family was excited and pleased. They could part with only two of them. They now had three dogs.

Soon the mother dog had six more puppies. Four

*Glen L. Rudd is coordinator of Welfare Square in Salt Lake City and a member of the Priesthood Welfare and Priesthood Missionary Committees. He is also a high councilman in Wilford Stake (Salt Lake City). He has served as a bishop and as chairman of the regional bishop's council at Welfare Square. He fulfilled a mission in New Zealand. He and his wife, the former Marva Sperry, are parents of eight children. One of their sons, Lee, recently returned from the New Zealand South Mission; another is presently serving in the Northeast British Mission.

were sold this time. The bishop purchased several more, and soon this family had a thriving kennel.

What had started out as a pleasant hobby was now becoming another big job. But it was interesting and challenging, and the whole family enjoyed it together. The best dogs were entered in shows. They won many trophies and ribbons in various parts of the United States and Canada. The fact that it was a rather expensive hobby did not seem to matter because the family received so much enjoyment from it.

About two years passed. Then one Saturday morning the bishop received a telephone call inviting him to chauffeur two general authorities of the Church to a stake conference in central Utah. They were planning to reorganize the stake.

Saturday evening arrived, and a meeting was scheduled. The two brethren were still interviewing stake leaders and attending to the work of reorganization. Rather than delay these duties, they asked their bishop friend to speak to the people on welfare work.

As the bishop spoke on the value of security and of following the advice of the brethren concerning the year's supply, a strange feeling came over him. He paused a moment in his talk. Probably no one else noticed his hesitation; but the unusual feeling remained with him, even after the conference.

It was two o'clock in the morning. He had taken the brethren to their homes and returned to his own. Quietly he entered. It had been a rather strenuous day, but still he was not feeling tired. The uneasiness that had come over him earlier was still with him, and he went to each of the bedrooms to see if all the children were safe and secure. Then he walked hurriedly downstairs to the family storage room.

There he saw the shelves filled with good food. Without any question, here was a year's supply—for his dogs!

He looked more closely to take an inventory of the food stored for human use. To his mortification he found not much more than a month's supply for his wife and children. His interest in his hobby had consumed more and more of his finances and attention, until now he discovered that he had actually put the needs of his family second to the needs of his dogs. Was it possible that he loved his valuable, pedigreed dogs more than his precious family? This could not be true.

That night he resolved to repent, to put first things first; and within a month or two he had disposed of most of the kennel as well as the dog food. All of the money received was used to purchase food, clothing, and other necessities for the security of his family. Once again the bishop and his wife were able to have that good feeling that all was well.

A few months later there was a real depression in their locality—a depression that touched only their family. For many months both the father and mother were bedridden with a serious illness. The father's business, without his leadership, lost thousands of dollars; and the family's usually good income was reduced to very little. It was months before the father was able to get back to work, even on a limited basis; but with the help of grandparents and other family members, this family was able to live reasonably well out of what, to them, was the greatest storehouse in the Church. It made the difference between normal living and serious difficulty. That warning to *put first things first* had come in time. And the father was grateful.

Library File Reference: Welfare Program—Mormon Church.

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ened to know that human knowledge is available today to those who do not yet know that God still speaks to his children through modern prophets.

The years between Feb. 7, 1833, when the Prophet Joseph Smith received the revelation now contained in the 89th section of the Doctrine and Covenants which we call the "Word of Wisdom," and this action by the Senate were not entirely sterile. Some religious denominations have taken official positions against the use of tobacco. Some private citizens, drawing on their own experience, have warned others of its potential dangers. During the past ten years more and more leading doctors have spoken out privately and officially to label tobacco as a potential killer through cancer and heart disease.

The most effective early American voice was that of Dr. Oscar Ochsner of New Orleans, who began writing in medical journals in 1955 to share with the world the results of research carried on under his direction both in his own clinic and in Tulane University. His pronouncements inspired other activities, and the year 1957 was marked with several significant milestones on the road which may lead to the passage of a "warning label" law. In that year Dr. E. Cuyler Hammond, director of research of the American Cancer Society, supported by his assistant director, Dr. David Horn, made a report to the American Medical Association on the effects of cigarette smoking based on a carefully documented large scale statistical study. In June of that same year the Medical Research Council of Great Britain issued a report pointing out that there was a high statistical link between cigarette smoking and lung cancer and added the significant statement that "the most respected interpretation of this evidence is that the relationship is one of direct cause of the effect." The British Council's findings were based on 19 investigations made in Britain, the United States, West Germany, The Netherlands, Switzerland, Norway, and Finland. The investigators established that over the past 25 years there has been a great increase in lung cancer paralleling a great increase in cigarette smoking. The Council estimated that one out of every eight lifelong cigarette smokers would die of the disease.

Based on this startling information, I introduced in the Senate, on July 16, 1957, bill No. S.2544, the first cigarette labeling bill. Unfortunately, Congress was not then ready to accept the findings of these respected professional, individual groups. The cigarette industry is an important economic factor

in a number of states, and in 1957 Congress was not ready to antagonize it.

The Federal Government took its first tentative official step on Jan. 11, 1964, when the United States Surgeon General's Advisory Committee on Smoking and Health issued a report confirming the findings of the early groups and linked cigarette smoking with lung cancer. The judgment of the Committee was that "cigarette smoking is a health hazard of special importance in the United States to warrant appropriate remedial action." One week after the issuance of the Surgeon General's report, the Federal Trade Commission announced that hearings would be held on proposed trade regulations governing labeling and advertising of cigarettes. These hearings were held in March last year, and more than 500 witnesses participated. The tobacco industry challenged the right of the Commission to conduct such a proceeding but did not attempt to refute the scientific facts regarding cigarette smoking.

As a result of these hearings, the Federal Trade Commission published proposed new regulations, requiring caution labels on cigarettes and imposing certain limitations on advertising. These were to go into effect on Jan. 1, 1965. Under pressure from the tobacco-related industries, the effective date was first postponed until July 1, 1965, and later postponed indefinitely "until Congress has had time to consider legislation relating to this problem." In other words, remedial action through the Executive Department has been effectively blocked awaiting action by Congress.

Since March the Senate Commerce Committee has been considering two bills, S.599 and S.447. It has finally reported the first, whose author, Senator Warren G. Magnuson of Washington, is chairman of the Committee. This bill would require cigarette packages to bear the warning label stated at the beginning of this article. The Committee rejected any attempt to put any legal limitation on cigarette advertising. The Senate as a whole then passed the legislation in mid-June, clearing the second hurdle.

That these first steps have been taken is in itself a good sign, but the battle is far from won. Tobacco growers, processors, and distributors represent a multi-billion dollar industry and a powerful force. The final law may not come for several years. In the meantime Latter-day Saints still have the admonition and promises of the Word of Wisdom, and we do not need the adoption of federal laws to confirm this special knowledge, which has been ours almost since the Church was organized.

Library File Reference: Tobacco.

Wilford Woodruff



Lorenzo Snow



John Taylor



Joseph F. Smith



Brigham Young



Heber J. Grant



Joseph Smith, Jr.



President David O. McKay



George Albert Smith



THE LIVING PROPHET*

BY ELDER HAROLD B. LEE OF THE COUNCIL OF THE TWELVE

An unbroken chain of authority to preside over The Church of Jesus Christ of Latter-day Saints in this dispensation has continued from the time of the Prophet Joseph Smith to the present-day administration of our Prophet, Seer, and Revelator, and President—David O. McKay.

Years ago, in company with President Jacobsen who was then presiding over the Eastern States Mission, I met a banker in New York. We became friends. President Jacobsen had given him a copy of the Book of Mormon which he had read, and he spoke very glowingly of what he called its tremendous philosophies. Near the close of the business hour, he invited us to ride up to the mission home in his limousine. On the way, as he talked about the Book of Mormon and his reverence for its teachings, I said, "Well, why don't you do something about it? If you accept the Book of Mormon, what is holding you back? Why don't you join the Church? Why don't you accept Joseph Smith, then, as a prophet?"

And he said, very thoughtfully and carefully, "I suppose the whole reason is because Joseph Smith is too close to me. If he had lived two thousand years ago, I would likely believe. But I guess the reason I can't accept is because he is so close."

Here was a man saying, "I believe in the dead

prophets that lived a thousand-plus years ago, but I have great difficulty believing in a living prophet." That attitude is also taken toward God. To say that the heavens are sealed and there is no revelation today is saying we do not believe in a living Christ today, or a living God today—we believe in one long since dead and gone. Thus, the term "living prophet" has real significance.

Years ago, as a young missionary, I was visiting Nauvoo and Carthage with my mission president; and we were holding a missionary meeting in the jail room where Joseph and Hyrum had met their deaths. The mission president had related the historical events that led up to the martyrdom, and then he closed with this significant statement. He said, "When the Prophet Joseph Smith was martyred, there were many Saints who died spiritually with Joseph." So did many die spiritually with Brigham Young; so it was with John Taylor. And we have people who are still quoting from what is alleged to have been revelations given by John Taylor. Well, suppose he did have revelations? Did they have any

 *For Course 7, lesson of October 10, "Prophets Direct the Church"; for Course 9, lesson of October 31, "A Leader Obeys the Lord's Prophets"; for the general use of Courses 11, 13, 15, and 17; for Course 27, lessons of the month of October on "Moses"; to support Family Home Evening lessons Nos. 37-43; and of general interest.)

 *Excerpts from an address delivered to Seminary and Institute of Religion instructors at Brigham Young University, July 8, 1964. Reprinted by permission.

more authority than something that comes from President McKay today? Some Church members died spiritually with Wilford Woodruff, with Lorenzo Snow, with Joseph F. Smith, with Heber J. Grant, with George Albert Smith. We have the same affliction today—willingness to believe in someone who is dead and gone and accept his authority more than the words of a living authority.

It is sometimes very interesting to get the reaction of the people. Do you remember when President McKay announced to the Church that the First Council of Seventy were being ordained high priests in order to extend their usefulness and to give them authority to act when no other General Authority could be present? I went to a conference, and I found a seventy who was very much disturbed. He said to me, "Didn't the Prophet Joseph Smith say that this was contrary to the order of heaven to name high priests as presidents of the First Council of Seventy when they were named in the beginning?"

And I said, "Well, I had understood that he did, but had you ever thought that what was contrary to the order of heaven in 1840 might not be contrary to the order of heaven in 1960?" You see, he had not thought of that. He again was following a dead prophet, and he was forgetting that there is a living prophet today. Hence the importance of our stressing that word "living."

As I thought about this matter of prophecy, I added the words "seer and revelator"—that narrows the field, you see, to one man. The prophet, seer, and revelator means the President of the Church. There are 15 men who are sustained as prophets, seers, and revelators, but that does not mean all of them have equal authority. It means that in that body are those who may become seers, as well as prophets and revelators. In a broad sense, a prophet is one who is inspired of God to speak in His name.

Gift of Prophecy Is to All

The Prophet Joseph Smith said, in answer to a query as to how this Church was different from all other churches: "We differ in mode of baptism, and the Gift of the Holy Ghost by the laying on of hands." Every one of you has had hands laid upon his head and been blessed to receive the Gift of the Holy Ghost. That was, in a sense, a command so to live that you could enjoy the gifts of the Holy Ghost.

The Prophet Joseph Smith said, "No man can receive the Holy Ghost without receiving revelations. The Holy Ghost is a revelator."² Now in a broad sense, then, that word "prophet" might apply to all

faithful Church members. I do not mean that we have the right to receive revelations as to how this Church might be run, or that members of a stake may have revelations as to who should be named in a stake organization or as bishop. But I do say that the bishop in his place, the mission president in his place, the stake president in his place, the quorum president, the auxiliary leader, the Seminary teacher, the Institute teacher, a father and mother in the home, a young person in his or her quest for a proper companion in marriage—each has the right.

No body of people has a gift so widely diffused as the gift of prophecy. John quoted the angelic messenger who came to him as saying, ". . . I am thy fellow-servant, and of thy brethren that have the testimony of Jesus . . . for the testimony of Jesus is the spirit of prophecy." (*Revelation 19:10.*)

Paul spoke of it to the Corinthians: "Wherefore I give you to understand, that no man speaking by the Spirit of God calleth Jesus accursed: and that no man can say [and the Prophet Joseph Smith said that should have been translated 'no man can know'] that Jesus is the Lord, but by the Holy Ghost." (*1 Corinthians 12:3.*) In other words, anyone who enjoys the gift by which he may have God revealed, has the spirit of prophecy, the power of revelation, and, in a sense, is a prophet within the sphere of responsibility and authority given to him.

Prophet, Seer, and Revelator Defined

To get the distinction between a prophet, seer, and a revelator, read what was said of Mosiah that distinguishes the characteristics of one who holds the exalted title of seer and revelator to the Church:

And the king said that a seer is greater than a prophet.

And Ammon said that a seer is a revelator and a prophet also; and a gift which is greater can no man have, except he should possess the power of God, which no man can; yet a man may have great power given him from God.

But a seer can know of things which are past, and also of things which are to come, and by them shall all things be revealed, or, rather, shall secret things be made manifest, and hidden things shall come to light, and things which are not known shall be made known by them, and also things shall be made known by them which otherwise could not be known.

Thus God has provided a means that man, through faith, might work mighty miracles; therefore he becometh a great benefit to his fellow beings. (Mosiah 8:15-18.)

Now if we go back to that oft-quoted passage that all missionaries use regarding authority, "And no man taketh this honour to himself, but he that is called of God, as was Aaron" (*Hebrews 5:4*), we get a classic statement of how Aaron was called. Defin-

(Continued on following page.)

¹*History of The Church of Jesus Christ of Latter-day Saints, Vol. IV; Deseret News, Salt Lake City, Utah, 1908; page 42.*

²*Teachings of the Prophet Joseph Smith, edited by Joseph Fielding Smith; Deseret Book Company, Salt Lake City, Utah, 1958; page 328.*

ing the relationship that he, Moses, would have to God, and that Aaron would have to Moses, God said, "And thou shalt speak unto him, and put words in his [Aaron's] mouth: and I will be with thy mouth . . . and will teach you what ye shall do . . . and he shall be . . . to thee instead of a mouth, and thou shalt be to him instead of God." (*Exodus* 4:15-16.)

Now that is as clear a statement of relationship as I think can be found anywhere—the relationship of the prophet of the Lord and the President of the Church, the Prophet, Seer, and Revelator, to others of us to whom he may delegate authority.

Is Prophecy Ancient History?

The need for revelation has been recognized by some of our great thinkers over the years. I quote the following from Ralph Waldo Emerson:³

"Miracles, prophecy, poetry, the ideal life, the holy life, exist as ancient history merely; they are not in the belief nor in the aspiration of society; but when suggested seem ridiculous. . . . It is the office of a true teacher to show us that God is, not was; that He speaketh, not spake. The true Christianity—a faith like Christ's in the infinitude of man—is lost. . . . I look for the hour when that supreme Beauty which ravished the souls of those eastern men, and chiefly of those Hebrews, and through their lips spoke oracles to all time, shall speak in the West also. [I suppose he had not heard of the Book of Mormon when he wrote this.] The Hebrew and Greek scriptures contain immortal sentences, that have been bread of life to millions. But they have no epical integrity; are fragmentary; are not shown in their order to the intellect.

"I look for the new Teacher that shall follow so far those shining laws that he shall see them come full circle; shall see their rounding complete grace; shall see the world to be the mirror of the soul. . . . Nor can the Bible be closed until the last great man is born. Men have come to speak of revelation as something long ago given and done, as if God were dead.

"The injury to faith [because of that attitude with many religious preachers] throttles the preacher; and the godliest of institutions becomes an uncertain and inarticulate voice."

Then he added, "The need was never greater of new revelation than now."

Speaking as the prophets understood the need, President John Taylor said:

A good many people, and those professing Christianity, will sneer a good deal at the idea of present

revelation. Whoever heard of true religion without communication with God? To me the thing is the most absurd that the human mind could conceive. I do not wonder, when the people generally reject the principle of present revelation, that skepticism and infidelity prevail to such an alarming extent. I do not wonder that so many men treat religion with contempt, and regard it as something not worth the attention of intelligent beings; for without revelation, religion is a mockery and a farce. If I cannot have a religion that will lead me to God, and place me in rapport with him, and unfold to my mind the principles of immortality and eternal life, I want nothing to do with it. The principle of present revelation, then, is the very foundation of our religion.⁴

President Taylor goes on with this same idea and explains why the scriptures of the past are not sufficient for us today:

The Bible is good; and Paul told Timothy to study it, that he might be a workman that need not be ashamed, and that he might be able to conduct himself aright before the living Church [there is that word "living" again], the pillar and ground of truth. The church—mark, with Paul, was the foundation, the pillar, the ground of truth, the living church, not the dead letter. The Book of Mormon is good; and the Doctrine and Covenants, as landmarks. But a mariner who launches into the ocean requires a more certain criterion. He must be acquainted with heavenly bodies and take his observations from them in order to steer his barque aright. Those books are good for example, precedent, and investigation, and for developing certain laws and principles. But they do not, they cannot, touch every case required to be adjudicated and set in order.

We require a living tree—a living fountain—living intelligence, proceeding from the living priesthood in heaven, through the living priesthood on earth. . . . And from the time that Adam first received a communication from God, to the time that John, on the Isle of Patmos, received his communication, or Joseph Smith had the heavens opened to him, it always required new revelations, adapted to the peculiar circumstances in which the churches or individuals were placed. Adam's revelations did not instruct Noah to build his ark; nor did Noah's revelation tell Lot to forsake Sodom; nor did either of these speak of the departure of the children of Israel from Egypt. These all had revelations for themselves, and so had Isaiah, Jeremiah, Ezekiel, Jesus, Peter, Paul, John, and Joseph. And so must we, or we shall make a shipwreck.⁵

The Priesthood Always Here

President Clark said something that startled folks years back. He said, "It is my faith that the Gospel plan has always been here, that His priesthood has always been here, that His priesthood has

(Concluded on page 313.)

³Ralph Waldo Emerson, "An address delivered before the Senior Class in Divinity College, Cambridge, Sunday evening, July 15, 1838." *The Works of Emerson*; Vol. I; Boston, Houghton Mifflin and Company, 1883; pages 119-148.

⁴John Taylor, *The Gospel Kingdom*, compiled by G. Homer Durham; Bookcraft Company, Salt Lake City, Utah, 1943; page 35.
⁵John Taylor, *The Gospel Kingdom*, page 34.

TITHING

A SPIRITUAL TEST

by Bishop John H. Vandenberg
Presiding Bishop

It had been many months since rain had fallen. The ground was dry and parched. Where streams of water once flowed, smooth rocks lay baking in the hot sun. Without water it was impossible to grow sufficient food; and a famine had spread its ugly arm throughout the land, causing great suffering for the lack of food among the people.

At the gate to the city of Zarephath a widow woman was gathering sticks. ". . . Fetch me, I pray thee, a little water in a vessel, that I may drink. . . . Bring me, I pray thee, a morsel of bread in thine hand," requested Elijah the prophet, who had just entered the city. The widow lady, perhaps somewhat startled by such a request, explained that she did not have a cake but only a handful of meal in a barrel and a little oil in a cruse; ". . . and, behold, I am gathering two sticks, that I may go in and dress it for me and my son, that we may eat it, and die."

How would we react under similar circumstances? Would we give our very last food to the Lord's prophet? This lady did, and as a result of her obedience, the Lord blessed her. From that time until the end of the famine, the barrel of meal was never empty, because ". . . she went and did according to the saying of Elijah." (See *I Kings* 17.)

It would appear that this woman loved the Lord and recognized her duty to follow the prophet's direction, even though it meant giving all she had.

Today the Lord has given his people the law of tithing. President Joseph F. Smith said, "The law of tithing is a test by which the people as individuals shall be proved. Any man who fails to observe this principle shall be known as a man who is indifferent to the welfare of Zion, who neglects his duty as a member of the Church, and who does nothing toward the accomplishment of the temporal advancement of the kingdom of God. He contributes nothing, either, toward spreading the Gospel to the nations of the earth, and he neglects to do that which would entitle him to receive the blessings and ordinances of the Gospel."¹

¹(For Course 3, lesson of August 22, "We Pay Tithing"; for Course 13, lesson of November 28, "Paying the Bills"; for Course 17, lesson of November 7, "Church and Economic Life"; for Course 25, lesson of October 3, "Tithing"; for Course 29, lesson of October 31, "Law of Tithing"; and of general interest.)
Joseph F. Smith, *Gospel Doctrine*, fourth edition; Deseret Book Company, Salt Lake City, Utah, 1928; page 283.

We should all remember that "the earth is the Lord's and the fulness thereof." All that we have or hope to have comes as a blessing to us from God.

The law of tithing is given to be a blessing to the people. It is to help the members of the Church overcome selfishness, learn obedience; and it is a practical method of establishing the kingdom of God upon the earth. Through our voluntary contributions we become more considerate of the welfare of others, and we prove our loyalty to the Church. The principle of tithing is truly a measuring rod of our faithfulness. No person can remain true to God if he fails to pay an honest tithing. It requires faith to voluntarily contribute the substance which we are prone, as mortals, to value so highly.

The tithes are distributed to meet the needs of the Church under the inspiration of the Prophet and President of the Church. Every chapel erected is partly financed through tithing funds. These funds are used to support our Church schools, temples, hospitals, seminaries, to assist the needy, and to further the administration of missionary work.

Every member of the Church has the right and responsibility of meeting with his bishop annually and checking over his tithing record. This provides an opportunity for him to declare whether or not he is a full tithe-payer. The Lord has declared that we gain blessings in life by obedience to various laws. He has promised blessings to those who are faithful and honest in the payment of their tithes.

Will a man rob God? Yet ye have robbed me. But ye say, Wherein have we robbed thee? In tithes and offerings.

Ye are cursed with a curse: for ye have robbed me, even this whole nation.

Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it. (Malachi 3:8-10.)

In a revelation given to the Prophet Joseph Smith at Kirtland, Ohio, Sept. 11, 1831, the Lord stated:

Behold, now it is called today until the coming of the Son of Man, and verily it is a day of sacrifice, and a day for the tithing of my people; for he that is tithed shall not be burned at his coming.
(Doctrine and Covenants 64:23.)

I would like to suggest that each one read and study section 119 of the Doctrine and Covenants, regarding our obligation in the payment of tithing—a spiritual test of our love of God.

Library File Reference: Tithing.

MORALITY AND MODERN LITERATURE

by Robert K. Thomas*

Ours is an age with a casual approach to violence. Those who live in large cities—or in some not so large—know that there are certain places where it is physically unsafe to go. We may not be looking for trouble, but we are sure to find it if we place ourselves in obviously hazardous situations. This is an uncomfortable fact, but a fact nonetheless; and only the ignorant or the foolhardy expose themselves to needless danger. A wise man weighs carefully the cost of his knowledge. Experience which might cost him his earthly life would have to be precious indeed.

If such consideration for our physical well-being would seem appropriate to most intelligent men, surely an equal concern for our mental and spiritual welfare—our eternal life—is necessary; yet how rarely do we see our dangers in this area so clearly.

Violence can take many forms. If the front pages of our newspapers recount instances of physical violence with sickening regularity, we need only turn to the movie advertisements or book reviews to experience moral violations which are even more distressing. How desperately we look for entertainment to which we can take our families—or for a book to read which is not arrogantly obscene.

(For Course 13, lesson of September 26, "Helps to Safety and Happiness"; for Course 15, lesson of September 19, "Political and Religious Disintegration"; for Course 17, lesson of October 17, "Cultivation of the Mind"; for Course 25, lessons of October 31 and November 7, "Living with Books"; to support Family Home Evening lessons Nos. 24-26; and of general interest.)



Photo by Luoma Studios.

It is time, however, that we recognize our own responsibility for the moral state of society. Most of us know that all it takes for evil to triumph is for good people to do nothing. Yet how reluctantly we apply this to our moral lives!

Perhaps a laudable desire to be fair, an unwillingness to impose our own standards on others, has fooled us into thinking that "objectivity" in moral matters is an intelligent approach to a difficult subject. Nothing could be more deceptive. To be objective in morals is to support the immoral; for to take no stand is to accept this implication that moral discriminations are not meaningful, and that is exactly the position of those who traffic in immorality.

Occasionally we hear it argued that it is possible to read a book which is basically immoral without being negatively affected. We are supposed to be able to concentrate on the excellence of the language or the beauty of setting, perhaps even admire the author's skill in portraying immoral situations, without ourselves becoming identified with them. Such shabby rationalization should not go unanswered. We need to state flatly that a filthy idea *cannot* be beautifully expressed. It may be skillfully given—witness much of modern advertising—but the auth-

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or's attitude toward his material seeps through the chinks in his prose.

A writer's content and expression are *not* separate. If we delude ourselves into believing that they are, we are making an artificial distinction which the writer does not make. He *intends* to affect us wholly—and he always succeeds. Whether his effect is great or small, it is never partial. We cannot help reacting emotionally as well as apprehending intellectually. At first we may be appalled by the minute descriptions of immorality which characterize much modern writing; but repeated exposure to wickedness softens its impact, and before long, even the revolting becomes commonplace.

The danger here is that we lose the power to discriminate; and, in so doing, we cannot prepare our children to make proper choices. We do not aid our children by trying to isolate them totally from the world. This simply is not possible. But we can help them develop their God-given ability to choose correctly. This development, however, is earned and learned by both parents and children. We should not lull ourselves into thinking that our boys and girls automatically pick up moral judgment in school, along with algebra and history. High school—and even junior high—reading lists often include books which require relatively sophisticated moral sensitivity. We cannot solve this problem by attacking

the schools. They are sincerely trying to expose students to the realities of the life they will face.

Parents, not the schools, must accept responsibility for establishing the moral base from which their children judge. To begin with, this is going to require some of us to turn off the TV and read with our children. No one is going to be impressed by our condemnation of a book we have not read; and unless we can help a child understand the *principle* behind our judgment, we do not help him choose properly when he is without our direct guidance. We pay for the education of our children in many ways, not the least of which is to keep them intellectual company. A child who loses the intellectual companionship of his parents may find it difficult not to succumb to moral loneliness also.

The Gospel does provide a key by which all things may be judged. We should help our children to see how Gospel principles provide direction for them which most modern authors do not provide. In presenting our religious beliefs to others, personal modesty is always appropriate; but we should not apologize for our religion, for the truth needs no apology. All problems are finally theological. As our children come to understand this, they will have an infallible yardstick by which to discriminate in a world which is rapidly losing the will to make moral choices.

Library File Reference: Pornography.

THE LIVING PROPHET (Concluded from page 310.)

been on the earth, and that it will continue to be so until the end comes."

When that conference session was over there were many who said, "My goodness, doesn't President Clark realize that there have been periods of apostasy following each dispensation of the Gospel?"

I walked over to the Church Office Building that day with President Joseph Fielding Smith, and he said, "I believe there has never been a moment of time since the creation but what there has been someone holding the priesthood on the earth to hold Satan in check."

And then I thought of Enoch's city with perhaps thousands who were taken into heaven and were translated. They must have been translated for a purpose and may have had sojourn with those living on the earth ever since that time. I have thought of Elijah, perhaps Moses, for all we know—they were translated beings, also John the Revelator. I have

thought of the three Nephites. Why were they translated and permitted to tarry? An answer is suggested in the above statement of President Smith.

I sum up now with what George Buchanan once said:

"In times of danger, therefore, whatever my own feelings may be . . . I always look and always have looked to the man whom God has placed to preside over his people. I watch for his demeanor, I know it is for him to give the signal. It is for him to direct the movement of the crew of the ship, Zion. It is for him to direct how she shall be steered. So far as human power is necessary for this purpose; and when there are no indications of fear on his part, when he feels serene and confident, I know that I can do so with the utmost safety and that this entire people can trust in that God who placed His Church upon this earth. Keep your eyes on the captain of the ship, if you will."

Library File Reference: Prophets.

DARE TO DO RIGHT

by Victor B. Cline*

To teach young children effectively of the dramatic and awesome struggle between the forces of good and evil, we must use the images and language children understand best: the parable or story that involves real people trapped or caught between temptation and conscience, reason and impulse, the spiritual and the carnal, right and wrong.

The following stories might be used to help 7- and 8-year-old students understand more clearly the fact that when God gave us our free agency, He did so because it was necessary to allow us to choose evil or good. Thus He gave us the potential of inflicting pain and sorrow not only upon ourselves, but also upon other completely innocent people. Sometimes followers of Satan, using free agency, will seek to destroy or injure the righteous. This may involve persecution, being falsely accused or being treated with contempt. However, free agency *has* to allow the possibility of evil and pain; otherwise there would be no progress in choosing for ourselves our pattern of behavior. But free agency also allows expressions of love, goodness, mercy, sacrifice, courage, honesty, and most important, repentance or change. All the laws of the Gospel are built on this basic foundation.

As we go through the journey of life, we are not without "roadmaps." These our Father in heaven has provided for us in the form of laws, commandments, and counsel from our spiritual leaders. He has also provided many teachers and helpers to assist us in understanding these "maps" and the dangers along our route of travel. We are thus free to follow these guides; or, if we wish, we can reject them and go off on our own, or follow the advice of Satan and his followers. But if we do the latter, we

(For Course 5, lesson of October 17, "Dare to Do Right"; for Course 9, lesson of October 10, "A Leader Seeks the Lord"; to support Family Home Evening lessons Nos. 13, 25, 34; and of general interest.)

must realize the possibility of becoming lost and accept the consequences of pain and sorrow which will surely follow.

When Brother Howard was 25 years old, our Father in heaven inspired His servants to call him to be a bishop. This, of course, was a great honor for one so young. But shortly after his installation, Bishop Howard attended a sales meeting of his company, one which included all important employees. There was a great banquet and dinner, followed by much drinking, loud laughter, and merrymaking. Bishop Howard was gracious and friendly, though he did not imbibe.

Suddenly several of the men who were drunk and who knew about his Church calling decided that Bishop Howard ought to have a drink to be "one of the boys." When the new bishop turned down the invitation, they became obnoxious and insistent. When he again refused, a tense situation developed. One of the men loudly protested that they would bar the doors and not allow him to leave until he had taken at least one alcoholic drink with them.

All eyes were on the bishop, many of them unfriendly and antagonistic. What should he do? In this moment of need, he said a silent prayer; and suddenly he felt that the time had come to leave. Not a hand was laid on him. How he got out he was not sure himself. But he did leave the room.

The following day when he talked with several who were there, they said that no one saw him leave; and no one knew how he had managed to get out when all the doors were barred. Bishop Howard later felt that even though he had been ridiculed and abused for living his religion as he felt that he should, the Lord had blessed him and provided an escape.

When Alma and His Brethren Were Persecuted

More than 100 years before the birth of Christ, the mighty Lamanites placed one of the wicked priests of King Noah, called Amulon, in authority over Alma and his Nephtite brethren who were in captivity in the city of Helam. Amulon despised the righteous and God-fearing Alma and his people. He persecuted them with vigor and tried to make their lives as miserable as possible. Their afflictions soon became so great that they cried out in great anguish to their Father in heaven. Day and night they prayed for relief from the terrible persecution at the hands of their wicked, godless captors.

(Concluded on page 317.)

*Victor B. Cline obtained his A.A., B.A., and Ph.D. degrees from the University of California at Berkeley. During his life he has received many honors and awards. He has taught psychology in several California and Utah universities. He is presently an associate professor of psychology and a clinical psychologist at the University of Utah. In Church service Brother Cline has been a high councilman, a member of a bishopric, and a high priest group leader. He and his wife, Lois, are parents of eight children.

THE MAGNITUDE OF MICROFILMING

Success of the microfilming program by the Genealogical Society is indicated not only by an increase in production, but also by more extensive permission to microfilm many valuable records.

Since October, 1938, the Genealogical Society of the Church has been microfilming records in many parts of the world. In the last few years phenomenal growth has taken place.

In many places in North America we are now microfilming valuable genealogical and historical records, where only a few years ago these documents were either unknown or permission could not be obtained to perform this service.

Microfilming operators are now working in New York and Massachusetts. A very valuable cemetery index of New York State will be completely filmed during 1965. Several years will be needed to complete all the work in New York and Massachusetts. The state of North Carolina has employed its own staff and equipment to film its records, but copies of these very valuable county records have been made available to us in an exchange program. At the present there are two fulltime operators working in Georgia, and we hope that work will be completed in that state during 1965. Then we will be microfilming in New Jersey, West Virginia, and Alabama, or in one of many eastern states which have requested our services.

There is no doubt that one of the reasons for the

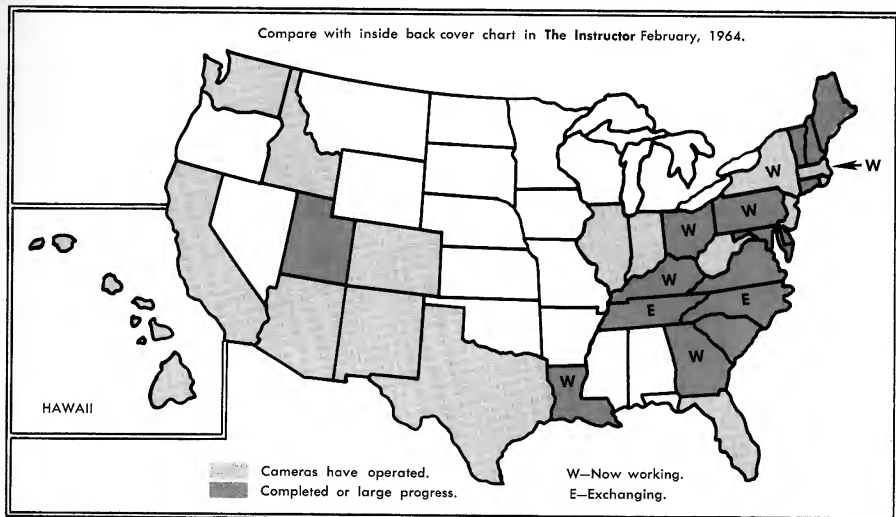
increase in microfilming activities of valuable genealogical records is the famed storage vault in Little Cottonwood Canyon. In this regard a special brochure of colored pictures is being prepared for presentation to archivists and librarians both here and in Europe. This, it is felt, will greatly ease the problem of gaining permission to microfilm valuable records. Of interest in the program is the fact that work has been generally completed in Connecticut, Delaware, Maine, Maryland, New Hampshire, North Carolina, Vermont, and Virginia.

Microfilming has been done, but not completed, in Arizona, Colorado, District of Columbia, Florida, Georgia, Hawaii, Idaho, Illinois, Indiana, Kentucky, Louisiana, Massachusetts, New Jersey, New Mexico, New York, Ohio, Pennsylvania, Rhode Island, South Carolina, Tennessee, Texas, Utah, Washington, and West Virginia.

The Genealogical Society has obtained microfilms by exchange and by purchase from all states and American areas. United States census records are generally complete for all states from 1800 to 1870, and most of the 1880 census records and parts of the 1890 census records are in the library. There were approximately 89,000 100-foot rolls of microfilm on American Genealogical Records, as of June, 1965.

—Paul F. Royall.*

(For Course 21, lesson of October 10, "First and Second Generation Research"; and of general interest.)
*Brother Royall is general secretary of the Genealogical Society. Library File Reference: Genealogy.



Obedience IS THE FIRST LAW OF HEAVEN

by Elder S. Dilworth Young
of the First Council of Seventy

"We teach correct principles, and they govern themselves." This was the concentrated statement of the basic factor of Church government as given by the Prophet Joseph Smith to an inquiring visitor. There is an element of pride in the statement. It is another way of saying that those who are taught true principles become self-controlled, responsible people. It would follow, too, that those who are taught correct principles and do not govern themselves are not worthy to be called Saints.

Many years ago, in my late adolescent years, I walked into Richards Ward to attend sacrament meeting. President Charles W. Penrose was to be the speaker of the evening. I sat down at the rear of the chapel and waited for the meeting to start. Soon President Penrose entered with the bishop and started down the aisle. Someone, probably a Sunday School officer, had hung a neatly printed sign on the pulpit which read, "Order is the first law of heaven."

President Penrose saw the sign, stopped, turned to the bishop, and asked, "Who put that placard there?" The bishop did not know and said so, but he was obviously a little embarrassed about it and was not sure whether he was going to be rebuked or praised. President Penrose said nothing more and proceeded to the stand. When he arose to deliver the sermon, we soon knew that we would never know what his original topic was, for he spent an hour marshaling all of the scriptures, arguments, and logic to show that indeed "Order" is not the first law of heaven but that "Obedience" is.

That is the primal purpose of the Father of us

(For Course 3, lesson of August 29, "When We Believe, We Obey"; for Course 9, lesson of October 31, "A Leader Obeys the Lord's Prophets"; for Course 13, lesson of October 10, "Detours"; for general use of Courses 7, 11, 15, 17, 25, 27, and 29; to support Family Home Evening lesson No. 28; and of general interest.)

all. He revealed it to Abraham as the great objective in His work of bringing man back into his presence.

He said, ". . . We will go down, for there is space there, and we will take of these materials, and we will make an earth whereupon these may dwell; and we will prove them herewith, to see if they will do all things whatsoever the Lord their God shall command them." (*Abraham* 3:24-25.)

Now obedience, like all principles for our good, is to be implemented by men appointed of God. One of the ways we obey the Lord is by being obedient to His servants. Joseph Smith could well condense the general teaching to a few short words, for he had had experience in applying it. His method was to teach correct principles and persuade men to follow them, correcting, chiding where needed, rebuking where stronger means became necessary, but without showing a spirit of much love and quick forgiveness so that men quickly learned and practiced the principle. He had some rebellious men to handle, too.

One of his first real attempts to teach obedience was during the march of Zion's Camp. Here, about one hundred and thirty-five men banded together in Ohio and marched to Missouri twelve hundred miles away. The prophet continually warned them of trouble if they disobeyed his counsel. Sometimes the trouble came at once, at other times it was delayed. There was this time, for instance:

*This evening there was a difficulty between some of the brethren and Sylvester Smith, on occasion of which I was called to decide in the matter. Finding a rebellious spirit in Sylvester Smith, and to some extent in the others, I told them they would meet with misfortunes, difficulties and hindrances, and said, "and you will know it before you leave this place," exhorting them to humble themselves before the Lord and become united, that they might not be scourged. A very singular occurrence took place that night and the next day, concerning our teams. On Sunday morning, when we arose, we found almost every horse in the camp so badly fundered that we could scarcely lead them a few rods to the water. The brethren then deeply realized the effects of discord. When I learned of the fact, I exclaimed to the brethren that for a witness that God overruled and had His eye upon them, all those who would humble themselves before the Lord should know that the hand of God was in this misfortune, and their horses should be restored to health immediately; and by twelve o'clock the same day the horses were as nimble as ever, with the exception of one of Sylvester Smith's, which soon afterwards died.*¹

On another occasion the Camp was crossing the Mississippi:

While encamped on Snye Island, the brethren

¹History of The Church of Jesus Christ of Latter-day Saints, Vol. II; Deseret News, Salt Lake City, Utah, 1904; page 68.

manifested a disposition to scatter through the woods for hunting, but I advised them to the contrary. Some of the brethren went on to the sand bar and got a quantity of turtles' eggs, as they supposed. I told them they were snakes' eggs, and they must not eat them; but some of them thought they knew more about it than I did, and still persisted they were turtles' eggs. I said they were snakes' eggs—"Eat snakes' eggs, will you? The man that eats them will be sorry for it; you will be sick." Notwithstanding all I said, several brethren ate them, and were sick all the day after it.²

But the delayed punishment for disobedience ended in tragedy:

While we were refreshing ourselves and teams about the middle of the day [June 3rd], I got up on a wagon wheel, called the people together, and said that I would deliver a prophecy. After giving the brethren much good advice, exhorting them to faithfulness and humility, I said the Lord had revealed to me that a scourge would come upon the camp in consequence of the fractious and unruly spirits that appeared among them, and they should die like sheep with the rot; still, if they would repent and humble themselves before the Lord, the scourge, in a great measure, might be turned away; but, as the Lord lives, the members of this camp will suffer for giving way to their unruly temper.³

Some members of the camp were still unruly, and as a result cholera broke out in the Camp. Fourteen died as a result, and many more were ill. This tragic event was graphically described by Heber C. Kimball in a footnote in the *History of the Church of Jesus Christ of Latter-day Saints*, Vol. II, page 116.

²History of The Church, Vol. II, page 82.

³History of The Church, Vol. II, page 80.

These are graphic instances where men learned that it was better to obey than be rebellious. By the time Zion's Camp was disbanded most of its members had thoroughly learned to be obedient to the prophet of God and to the Lord's commandments.

During the life of the Prophet much of his time was spent in calling men to service and then teaching them the requirements of the service. Voluntary obedience was the cornerstone of all of the work he asked men to do. It was the thorough learning of this lesson during the life of the Prophet Joseph which enabled the Church to move West, to reach the Salt Lake Valley, to spread out and occupy the Territory of Deseret, without disorder.

At this time in Church history, while conditions are not the same, the principles are still in force. Men, women, and children are expected to be obedient to the calls and requests of their leaders, to accept rebuke when given with the righteous inspiration of the Holy Ghost; while those rebuking are to show added love afterwards towards those thus rebuked.

All young Latter-day Saints must learn the lesson of obedience to leaders and to principles if they are to obtain eternal life. The Word of Wisdom, the Ten Commandments, the Sermon on the Mount, the 42nd Section of the Doctrine and Covenants—all of these are the word of the Lord to us for guidance. If obeyed, these laws bring happiness and joy; and if disobeyed, they will bring sorrow and pain just as surely as quarrelling brought on the foundering of the horses in Zion's Camp and prolonged disobedience brought on the cholera.

Library File Reference: Obedience.

DARE TO DO RIGHT (Concluded from page 314.)

The evil Amulon heard their cries as he walked among Alma and his people. This made him very angry, so he ordered his Lamanite guards to kill any Nephites found praying to God. However, while Alma and his people were unable to raise their voices in prayer, they did pour out their hearts in secret prayer, calling upon God for help. And the voice of God came to them, telling them that He was aware of their afflictions, and to be of good comfort and lift up their heads, for they would be delivered out of bondage. He told them that He would ease the burdens which were put upon their shoulders so that they could stand as witnesses to God's grace and blessings thereafter, and that they would know for a surety that God lives and does visit His people in their afflictions.

And then a great miracle occurred. The Lord strengthened His people to such an extent that they

were able to bear their burdens with ease. They were able to submit with cheerfulness and patience to all that the Lamanites put on them, for they felt it not. And so great was their faith and patience that the voice of the Lord came unto them again, saying, "Be of good comfort, for on the morrow I will deliver you out of bondage." The following night they were instructed to gather all their flocks and their food supplies. In the morning the Lord caused a deep sleep to come upon the Lamanites, and Alma and his people were able to depart into the wilderness.

When the Lamanites awoke, they attempted to follow the escapees, but the Lord confused and frustrated them so that their plans came to naught. After a journey of twelve days, the Nephites arrived in the land of Zarahemla, "and king Mosiah did also receive them with joy." (See *Mosiah* 23, 24.)

Library File Reference: Persecution.



*Eighth Article
in the Family Home Evening Series*

THE BIG PICTURE

by Reed H. Bradford

President Abraham Lincoln wrote for Congress to read on Dec. 1, 1862, "In times like the present, men should utter nothing for which they would not willingly be responsible through time and eternity."¹

• • •

Robert was a middle-aged man. He had held and now held many responsible positions in the Church and in his community. His influence extended into many lives and organizations. On this occasion they were honoring him for one of his fine achievements. In responding to the acclaim which had been given him, he expressed his gratitude to many individuals, including his wife and children. Then he said:

"In the lives of all of us there are critical moments that have a profound influence upon what we subsequently become. At such times it is difficult, because of emotional stress, for us to see the *big picture*. We often say and do things in such moments which do give the release to the emotional stress, but which prevent us or others from achieving goals of great importance. Tonight I wish to pay tribute to my father, who, in a time of tension and anxiety, somehow found the maturity to say and do

¹(For Course 17, lesson of October 24, "Marriage and Family Life"; for Course 25, lessons of October 17, November 21 and 28, "Home Atmosphere" and "Discipline"; for Course 29, lesson of September 5, "Marriage and Family Relationships"; to support Family Home Evening lessons Nos. 21, 29, 30; and of general interest.)

²Carl Sandberg, "Speeches of the Year," Brigham Young University, Feb. 18, 1959; page 9.

the things which had a profound influence upon my life.

"Up to the time I was 17, my father and I did not get along very well with each other. We used to argue at great length. One day a matter came up over which we disagreed violently. I finally said to him, "This is the straw that breaks the camel's back. I am not going to put up with this any longer. I am leaving, and I do not intend to return."

"So saying, I went to the house and began gathering my things together. My mother, who had witnessed the whole thing, came with tears in her eyes and pleaded with me not to go. But, I was so angered that I did not yield to her pleadings. Finally I finished packing my bags and left the house. As I was going through the front gate, my father called to me. As he came up to me he said, "I have finally realized that some of the main blame for your leaving lies with me. For this I shall always be sorry. But, I want you to know that wherever you go, you will always have my best wishes; and, should the time ever come that you would like to return to our home, you will be welcome. I will try to do anything I can to make our home a place where you would like to be. Finally, I want you to know that in spite of my behavior, I do love you."

"I left our place, bought a ticket to take me a hundred miles from nowhere, boarded the bus, and sat down. But as I calmed down, I began to think about what my father had said. I began to realize what a mature thing he had accomplished. He had apologized to me. He had indicated that he wanted me to come back. In a real sense, he was asking for my forgiveness. For the first time, he had told me in words that he loved me.

"I now realized my own responsibility toward him. I knew I would never find peace with myself unless I reciprocated this forgiveness. Beyond this, I now wanted to go back. He had opened his heart and his soul to me; and I wanted to feel that warmth, understanding, and love which he had.

"I got off the bus. I bought a ticket back to my home. I arrived there shortly before midnight. As I opened the door and turned on the light, I saw my father sitting in his old rocking chair. He looked up and saw me; and we rushed into each other's arms—the first time we had ever done so. That was the beginning of a new relationship between my father and me. I can honestly say that I never have had, nor do I expect to have, a finer relationship than we had in the ensuing years.

"He has now passed on, but I want to pay him tribute tonight for being able to put first things first in a time of crisis."

• • •

It is normal for people with different backgrounds and experiences, people who also may differ in age and sex, to develop tensions in their relationships. In times of emotional stress, it is often easy to permit defense of oneself and his point of view to become the primary factor motivating his action. Yet our Heavenly Father has asked more of us than this. On one occasion the Saviour said:

But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you; that ye may be the children of your Father which is in heaven. . . . (Matthew 5:44, 45.)

How does this apply to each of us as family members? For the husband and father it would mean that when he comes home at night, tired, he is able to manage his emotions. He does not permit the natural enthusiasm of young children to cause him to overstep the sensitive line in his relationship with them by shouting, spanking, or showing real irritation, *simply because he is tired* and because he is taking out on them his own frustrations. He should not be thought of primarily as a stern disciplinarian, but as a real friend to his children and someone who loves them. He also gives his wife genuine respect and understanding. Even though he may be tired, he is willing to help her in some of her household activities. As a holder of the priesthood, he assumes his responsibility in giving devotion to teaching his children the principles of the Gospel of Jesus Christ. He does not neglect doing this because of some other important assignment which he has, since no one is more important than his own children. They are not only his children, they are also the children of his Heavenly Father.

For a wife and mother, this would mean that she perceives the significant role that she plays, along with her husband, in helping their children to become the sons and daughters of God. (See Doctrine and Covenants 11:30.) She realizes that in influencing her children, she is also influencing her children's children, and so on from one generation to another, because behavior patterns in significant areas are passed on throughout the generations of time. Realizing the importance of this role, she does not neglect her children.

She also works in a system of "paired unity" with her husband. She is able to put the mechanical aspects of homemaking in their proper perspective. She realizes that making their home a pleasant place in which to live contributes to the achievement of her husband and children.

"The love between husband and wife should be a warm, flowing, inspiring power. It should be sure and strong and safe and satisfying to each of them,

and the benefits of this love should be felt by other people in a variety of ways. This kind of feeling inspires the participant to do his professional job with more enthusiasm and sensitivity. It tends to create a feeling of acceptance and kindness in a person toward the world in general. It makes life's demands reasonable, its sacrifices tolerable, its rewards apparent and emphatic. It causes a person to want to be better, makes smiling easy, makes aloneness unlonely, and silence, peaceful. It motivates, supports, encourages, rewards."²

Children should remember, in their goal of trying to acquire mature behavior, that the years they will spend in their parent's home are limited ones. They should keep in mind that a great deal can be learned from their parents. When parents sometimes will not permit activities that seem so very important, children might try consciously to change roles with the parents and see things from the parents' point of view. During the few years they have with their parents, children might try to learn from them because the parents are older, have more knowledge.

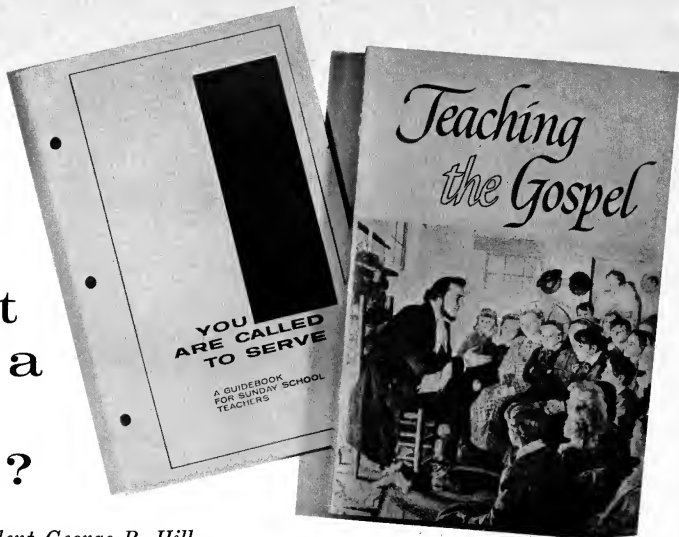
Each of us should think not only of ourselves in any given action, but also of the organizations we represent. It is reported that on one occasion after a great battle of the Civil War, President Lincoln and his secretary went to see one of the generals to discuss future strategy. When they arrived, the butler announced to them that the general was preparing to take a nap. Lincoln's secretary asked the butler to announce that the President wished to see the general. The butler returned and said that the general would see the President after the general had taken his nap. President Lincoln and his secretary waited for a considerable length of time, and finally the general appeared. President Lincoln discussed the important matters with him. After they had left the house, President Lincoln's secretary was furious over the insult they had endured. Lincoln's reply was that his main objective was to win the war and save the union, and that what happened to him personally was of minor consequence in comparison with these two major goals.

Each one of us should remember, in all of our behavior, that we represent a family, a community, a mission, the Church of Jesus Christ, and perhaps many other organizations. We should remember that perhaps these organizations will be judged by our behavior.

Always keeping in mind "the big picture," we are able to concentrate on goals and the kinds of behavior that will bring us lasting joy and will finally save and exalt us in the celestial family.

²Mary Urban—Taken from a term paper handed to the author in one of his classes.
Library File Reference: Perspective.

Why Not Become a Trained Teacher?



by General Superintendent George R. Hill

Here is an opportunity! Now that "Family Home Evening" has been recommended by our Prophet, David O. McKay, would it not be wonderful to have trained teachers in every home to properly teach our children to live the Gospel? By the additional helpful means of regular Sunday School attendance children can become capable youngsters, prepared for missions or whatever other calling they are asked to fill.

Training for any kind of work is a necessity. Therefore the Sunday School General Board has provided a special course in teacher training to begin Sunday, Sept. 26, 1965, in each ward and branch in the Church. This course should be taught by the most capable teacher available. It will last 26 weeks. At the conclusion of the course, students will be graduated and given certificates of completion.

The class may meet Sunday morning during the worship service of the Sunday School when rooms are available.

All Sunday School superintendents should carefully go over the list of possible teachers and have the bishop call them by letter to take this special training. Doubtless there will be many parents who will desire to take the course to equip themselves better to conduct the weekly Family Home Evening program.

This special teacher-training course has been prepared by Dr. Asahel D. Woodruff and his teacher-training committee of the General Sunday School Board. It is Course 23, and the manual is *Teaching the Gospel*.

Since the shortage of trained teachers is the limiting factor in effective Sunday School work, stake, ward, and branch Sunday School superintendents should give special attention to this advice so that an effective teacher-training course may be organized and be ready to begin September 26, or as soon thereafter as possible.

A 40-page pamphlet, "You Are Called To Serve," is now being distributed to all stake Sunday School advisers at stake conferences attended by Sunday School General Board members. Following these conferences, stake or ward superintendents may obtain additional copies for each of the teacher-training class members for 15¢ each from Church Distribution Center, 33 Richards Street, Salt Lake City, Utah. Make checks payable to the Corporation of the President.

Library File Reference: Teachers and teaching.

THE BEST INVESTMENT

Education begins with life. Before we are aware, the foundations of character are laid, and subsequent teachings avail but little to remove or alter them. If a man empties his purse into his head, no man can take it away from him. An investment in knowledge always pays the best interest. —Benjamin Franklin.



86 IN

Dorothy Handley

NT 97



NT 99

NT 96

NT 95

Nephi Prays for the Sign of the Saviour's Birth

BY L. GOFF DOWDING

THE PICTURE

One of the most faith-promoting episodes in recorded scripture is the prayer of Nephi as he cried mightily to the Lord for an entire day concerning the sign of the Saviour's birth, as prophesied by Samuel the Lamanite.

Found in 3 *Nephi* 1, scripture records that the time had arrived, according to Samuel's prophecy, that a sign should be given. Dissenters and unbelievers had heaped strong persecution upon the faithful who believed in Samuel's words. Decrees had been circulated that the believers should be put to death if the sign did not come upon a certain day.

Fearful for his people, but with faith in the words of Samuel, Nephi cried out in prayer all day; and then he received the comforting assurance that the sign would be given that night and that the Saviour would come into the world on the morrow.

In this painting is depicted the anguished Nephi pleading with the Lord for assurance. Shown also is the decree which the unbelievers had circulated. In the background are both believers and dissenters, shown in two separate groups. The combination of all these elements, and the composition of the picture itself, make it useful as a teaching aid.

The artist began this painting with rough sketches during a trip through Central America during 1963. From visits to museums and archeological ruins, and from first hand observations in the area, he prepared sketches and layouts in detail before executing the final painting.

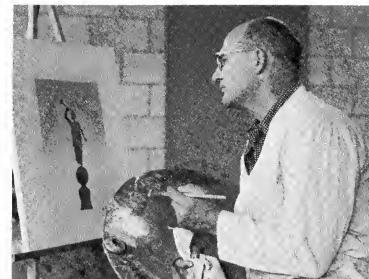
Clothing worn by Nephi is patterned after a costume obtained from ruins dating before the birth of Christ, and now on display in the National Museum at Lima, Peru. The paper with the dissenters' message is typical of that made by stripping the Maguey plant and forming it into flat sheets suitable for writing. Architecture, flora, and fauna are all representative of the Central American areas.

This is the first in a series Brother Dowding plans to paint of episodes in 3 *Nephi*.

(For Course 15, lessons of October 3 and 10, "Samuel the Lamanite" and "The Saviour's Birth and Crucifixion"; and of general interest.)

LIBRARY FILE REFERENCE: Nephtes.

(Concluded on opposite back of picture.)



THE ARTIST

L. Goff Dowding has long been noted for his religious paintings. Several of his works have appeared in previous issues of *The Instructor*, and he has a number of paintings included in LDS teaching aids packets and in *The Holy Scriptures* published by Deseret Book Company.

He attended public schools in Salt Lake City, where he was born, and then graduated from the Washington School of Art. He has operated his own art studios and has done free-lance work in Salt Lake City and in Phoenix, Arizona. He is presently director of graphic arts services for Wheelwright Lithographing Company in Salt Lake City.

During his service as a missionary for the Church in Mexico, Brother Dowding developed a keen interest in Book of Mormon subjects and has done extensive research in this area.

A devoted family man, he and his wife, the former LaMyra Baird, and their three children, make their home in the Bountiful 13th Ward, Bountiful North Stake, where he has just completed an assignment as stake mission president.

— Wm. James Mortimer.



**NEPHI
PRAYS
FOR THE
SIGN
OF THE
SAVIOUR'S
BIRTH**

From a Painting by
Goff Dowding

Used by permission
of the artist

The Ten Commandments

- I. THOU SHALT HAVE NO OTHER GODS BEFORE ME.
- II. THOU SHALT NOT MAKE UNTO THEE ANY GRAVEN IMAGE, or any likeness of any thing that is in heaven above, or that is in the earth beneath, or that is in the water under the earth: Thou shalt not bow down thyself to them, nor serve them: for I the Lord thy God am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me; And shewing mercy unto thousands of them that love me, and keep my commandments.
- III. THOU SHALT NOT TAKE THE NAME OF THE LORD THY GOD IN VAIN; for the Lord will not hold him guiltless that taketh his name in vain.
- IV. REMEMBER THE SABBATH DAY, TO KEEP IT HOLY. Six days shalt thou labour, and do all thy work: But the seventh day is the sabbath of the Lord thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that is within thy gates: For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the sabbath day, and hallowed it.
- V. HONOUR THY FATHER AND THY MOTHER: that thy days may be long upon the land which the Lord thy God giveth thee.
- VI. THOU SHALT NOT KILL.
- VII. THOU SHALT NOT COMMIT ADULTERY.
- VIII. THOU SHALT NOT STEAL.
- IX. THOU SHALT NOT BEAR FALSE WITNESS against thy neighbour.
- X. THOU SHALT NOT COVET thy neighbour's house, thou shalt not covet thy neighbour's wife, nor his manservant, nor his maidservant, nor his ox, nor his ass, nor any thing that is thy neighbour's.

The Ten Commandments

—Exodus 20:3-17.



How Often Shall One Forgive?

A Flannelboard Story by Marie F. Felt

As Jesus and His disciples climbed the mountainside, He was looking for a place where they could be alone. He had much to say to them and to teach them so that they, in turn, could teach others. It was important that they fully understand and know and feel the great messages Jesus had brought them from His Father. For this purpose Jesus had brought them to this place.

As He taught, Jesus told them how much He thought of them. He had chosen them specially to be His helpers because, He said, "Ye are the salt of the earth," meaning the best; and "Ye are the light of the world," meaning the leaders and exemplars. Then He said to them, "Love your enemies" and "Be ye therefore perfect." (See *Matthew 5*.)

Following this, He talked of prayer. He even went so far as to give them a prayer as an example of important things for which to pray. He said, "After this manner, therefore, pray ye:

Our Father, which art in heaven, Hallowed be thy name.

Thy kingdom come. Thy will be done in earth, as it is in heaven.

Give us this day our daily bread.

And forgive us our debts, as we forgive our debtors.

And lead us not into temptation, but deliver us from evil: For thine is the kingdom, and the power, and the glory, for ever. Amen. (Matthew 6:9-13.) [End of Scene I.]

Then He added, "For if ye forgive men their trespasses [wrongdoings or sins], your Heavenly Father will also forgive you: But if ye forgive not men their trespasses, neither will your Father forgive your trespasses." (*Matthew 6:14, 15*.)

(For Course 3, lesson of September 19, "Forgiveness"; for Course 5, lesson of October 3, "What Is Persecution"; to support Family Home Evening lessons 29, 30; and of general interest.)

Now this particular thing must have impressed and troubled Peter, for he said to Jesus one day, "... Lord, how oft shall my brother sin against me, and I forgive him? till seven times?"

Jesus answered by saying unto him, "... I say not unto thee, Until seven times: but, Until seventy times seven." (*Matthew 18:21, 22*.) [End of Scene II.]

Then, so that Peter would better understand, Jesus told him this story. He said that a certain king or ruler called in his servants to talk with them. He wanted to see how well each had done his work and to have them account for all the money that had come to them in the discharge of their duties.

When one of his most important servants was brought before him, the king found that the man owed him ten thousand talents.¹ With access to so much money, the man must have held a trusted position. He might have been charged with the custody of the royal revenues, or he might have been one of the chief treasurers in charge of collecting taxes. At any rate he did not have the money he should have had to turn over to the king.

When the king learned this, he was very angry. He immediately commanded that the man be sold, also his wife and children, in order to pay the debt. In that country people could be sold into slavery under these conditions.

The servant was upset. He knew that he had done wrong, but he had not expected his master would do this terrible thing to him. He threw him-

¹"The Oxford marginal explanation is 'A talent is 750 ounces of silver, which after five shillings the ounce is 187 pounds, 10 shillings. This would be in American money over nine and a quarter millions of dollars as the sum of ten thousand talents. The same authority gives a value of the penny (Roman) sevenpence halfpenny, or fifteen cents, making the second debt equivalent to about fifteen dollars. . . . Farrar estimates the debt owed to the king as 1,250,000 times that owed by the lesser to the greater debtor.'" (James E. Talmage, *Jesus the Christ*; Deseret Book Company, Salt Lake City, Utah, 1962; pages 396, 397, Note 5.)

self at his master's feet and begged for forgiveness. He said, "... Lord, have patience with me, and I will pay thee all." (*Matthew 18:26.*)

Then the king felt sorry for the servant. He forgave him his dishonesty and decided to give the man a chance to pay back the money. [*End of Scene III.*]

Now the same servant had a friend, a fellow-servant who owed him some money, just a hundred pence. Instead of being as kind and understanding as the king had been to him, "... he laid hands on him, and took him by the throat, saying, Pay me that thou owest." (*Matthew 18:28.*)

The friend did not have the money to pay what he owed so he "... fell down at his feet, and besought him, saying, Have patience with me, and I will pay thee all. And he would not: but went and cast him into prison, till he should pay the debt." (*Matthew 18:29, 30.*) [*End of Scene IV.*]

When the king heard what his servant had done, he was very angry. He sent for him immediately and said, "Shouldest not thou also have had compassion [mercy] on thy fellowservant, even as I had pity on thee?" (*Matthew 18:33.*)

So angry was the king with his servant's behavior that he delivered him to the tormentors (those who inflict great pain or suffering), until such a time as he should pay all the money due the king.

Then Jesus told the disciples that our Heavenly Father would be like the king. He would forgive us only if we also were good enough to forgive others who did or said wrong things to us. [*End of Scene V.*]

Library File Reference: Forgiveness.

How To Present the Flannelboard Story:

Characters and Props Needed for This Presentation Are:

Jesus and His disciples seated on the mountainside.

Jesus is teaching them. (NT94.)

A king on a throne. (NT95.)

A high-ranking servant on his knees pleading for mercy. (NT96.)

Other servants watching. (NT97.)

The forgiven servant with his hands on the throat of a fellowservant. He is demanding money in payment of a small debt. The fellowservant pleads but is not forgiven. (NT98.)

The forgiven servant standing before the king. (NT99.)

Order of Episodes:

SCENE I:

Scenery: Outdoors on a mountainside.

Action: Jesus is teaching His disciples. (NT94.)

SCENE II:

Scenery: Outdoor scene.

Action: Peter is seen talking with Jesus. Peter asks how many times one is to forgive another.

SCENE III:

Scenery: A king's throne room.

Action: Servants are standing around waiting to be called up by the king for an accounting. One servant (NT96) is seen on the floor, pleading with the king (NT95) for forgiveness. He has been dishonest.

SCENE IV:

Scenery: Outdoor scene.

Action: The servant who has been forgiven is seen with his hands around the throat of a fellowservant who owes him some money. (NT98.)

SCENE V:

Scenery: The king's throne room.

Action: The servant (NT99) who has been forgiven appears again before the king. (NT95.) His actions toward his fellowservant have been reported to the king. The king withdraws his forgiveness and orders that the servant be delivered to the tormentors until he pays the debt.

Suggested Arrangement For Flannelboard Scenes

SCENE I



SCENE II



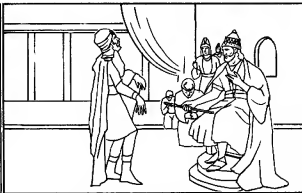
SCENE III



SCENE IV



SCENE V



WHY AND WHY NOT?

Junior
Sunday
School



Prayer in the worship service should be a personal, spiritual experience. Such an experience, however, does not just happen. There must be thoughtful planning. There must be good instruction in classes concerning the meaning of prayer, the purpose of praying, and the correct method of addressing our Father in heaven.

Plan ahead for those who will pray in the worship service. Select children who have had experience and practice in praying in the classroom or at home.

Remember that teaching a child to pray should be done in the classroom.

The child should know he is praying for the group so that he will pray loud enough to be heard, with reverence, with humility, and with appropriateness for the Sunday School.

If the above suggestions are followed, there will be a child ready each Sunday to offer the prayer, and the prayer will be the child's. He will not have the experience of repeating a prayer offered by the coordinator.

PRAYER IN THE WORSHIP SERVICE

Q. Why is it not a good practice to have a child repeat the opening or closing prayer of Junior Sunday School worship service after the coordinator?

A. "The person who is to offer the opening prayer should be notified before Sunday School begins and, as a rule, should be seated upon the stand to insure promptness and order. The appropriateness of prayers should be given consideration occasionally in the proper classes."

—Sunday School Handbook 1964, pages 31, 32.

—Junior Sunday School Committee.

THE BEST FROM THE PAST

This is a supplementary chart to help teachers find good lesson material from past issues of *The Instructor*. Abbreviations on the chart are as follows:

First number quoted is the year.

Second number quoted is the month.

Third number quoted is the page. (eg. 60-3-103 means 1960, March, page 103.)

Fbs—flannelboard story.

Cs—center spread.

Isbc—inside back cover.

Osbc—outside back cover.

*—not available.

We encourage Latter-day Saints to subscribe to and use *The Instructor* as a Sunday School teacher's encyclopedia of Gospel material.

SUNDAY SCHOOL COURSE NUMBER

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Teacher Training for Better Helps to Home Evening Program

There are nearly 15,000 Sunday School superintendents and assistants in The Church of Jesus Christ of Latter-day Saints. The Sunday Schools they direct have about 130,000 officers and teachers. The President of the Church has called upon the Sunday School, along with other auxiliaries and the priesthood, to help parents fulfill their responsibilities as spiritual leaders in the home.

The teaching program for Family Home Evening evolves around our relationship with our Heavenly Father, Jesus Christ, the Holy Ghost, and the Church. Parents in the home have the challenge of understanding these principles of the Gospel and making them live in the lives of their children. What can we do as superintendents right now to help this Family Home Evening program?

In one month last year there were 17,232 teachers enrolled in 1,377 classes studying the fundamentals of teaching. These teacher trainees were the best attendants at Sunday School during 1964. They were the best attendants at stake preparation meeting. They were preparing themselves to be better teachers.

We are involved in teaching. The father and mother in the home are involved in a learning process. They with their children are learning how to live together and how to live with their fellowmen.

There can be a new teacher training course in every ward and branch in the Church. There could be more than 5,949 classes organized this year to help parents teach the Gospel to their children. There could be 60,000 newly trained teachers to help children under-

stand how, through participation in Family Home Evening lessons and discussions, they may learn the Gospel. One teacher training class in each ward and branch will do it.

The Sunday School can assist with the program only if teachers have in mind the important concepts involved in teaching the Gospel. The teacher training course consists of 27 lessons and is the minimum training program of the Church. The statements in these lessons about various aspects of teaching are deemed to be true and are considered essential knowledge for successful teachers to possess.

A teacher who can give a member of the Sunday School a desire for participation and activity in the class stimulates a desire for similar activity in the Family Home Evening. The principle of interest, which must be present to grasp the attention and desire of the students, can be learned in the teacher training class. A teacher, so trained, can inspire parents so that they, too, may be successful in bringing their children close about them in the Family Home Evening activity. Every teacher must know and understand the principle of how to lead a child from what he is to what we want him to be.

By August preparations for the teacher training class should be well under way. The teacher trainer should have been selected in each ward. He should have his text and guide and be reviewing the course. The manual is *Teaching the Gospel* by Dr. Asahel D. Woodruff. August is the month for the teacher trainer to initiate a

meeting with the ward superintendent, the bishop, and other auxiliary heads. The teacher's guide, a supplement to *Teaching the Gospel*, outlines the plan of action.

The bishop should make a final call on all those who are to be members of the class. After the call the superintendent may obtain from the bishop the list of those who have been called and see that they are prepared to begin the first class. By September 20 all arrangements should be made for a room, teacher, members of the class, and books and supplies. On the last Sunday of September, the 26th, the first meeting of the course begins.

By continual use of the teacher training method, the Sunday School will be of greater value to parents in fulfilling their responsibility as spiritual leaders in the home.

—Superintendent Lynn S. Richards.

Library File Reference: Teachers and teaching.

COMING EVENTS

Sept. 19, 1965
Budget Fund Sunday

• • •

Sept. 26, 1965
Begin
Teacher-training Class

• • •

Oct. 1-3, 1965
Semi-annual
General Conference

• • •

Oct. 3, 1965
Semi-annual
Sunday School Conference

Answers to Your Questions

Superintendents' Planning Meeting

Q. Does the Junior Sunday school coordinator attend superintendents' planning meeting?

A. Superintendents meet with the Sunday School secretary weekly to plan all details for the coming Sunday's program. They review the duties and responsibilities of each member of the superintendency and such other matters as are necessary for improved Sunday School operation. A Junior Sunday School coordinator is not concerned with many of these details. She attends the planning meeting only upon invitation. Any other members of the faculty may be invited to attend the planning meeting when the superintendency feels they would be involved with a problem of the Sunday School.

Changing Responsibilities

Q. How often should the responsibility for Junior Sunday School be changed in the superintendency?

A. One assistant superintendent is charged with specific supervision of the Junior Sunday School courses and conducting Junior Sunday School services. He should always be present. He generally opens the service with a greeting and is charged with making the Junior Sunday School inspirational. This requires study and time. In some wards an assistant is assigned to Junior Sunday School permanently; in others, superintendencies rotate the assignment between the two assistants. It is recommended that a superintendent be assigned this duty for not less than six months.

Junior Sunday School Greetings

Q. If a greeting to the Sunday School is given, who delivers it, a member of the bishopric or a member of the superintendency?

A. The bishop makes the decision. Many bishops delegate this responsibility to the superintendency. When delegated to the superintendency, whoever presides gives the greeting and all announcements. We recommend that only one greeting be given, and the one giving the greeting make the announcements. Sunday School should then proceed without further comment. Some wards give no greeting nor announcements. They distribute printed programs or list announcements on a board in the foyer.

—General Superintendency.

Memorized Recitations

For October Fast Sunday

Students from Courses 11 and 17 should recite in unison, during the Sunday School worship service of October's fast meeting, scriptures listed below for their respective class. Students should memorize these verses during August and September.

COURSE 11:

(This is one of Isaiah's prophecies relating to the Book of Mormon.)

"And the vision of all is become unto you as the words of a book that is sealed, which men deliver to one that is learned, saying, Read this, I pray thee: and he saith, I cannot; for it is sealed: And the book is delivered to him that is not learned, saying, Read this, I pray thee: and he saith, I am not learned."

—Isaiah 29:11, 12.

COURSE 17:

(These verses are Paul's instructions to the Romans about their, and likewise our, relationship to our Heavenly Father.)

"The Spirit itself beareth witness with our spirit, that we are the children of God: And if children, then heirs; heirs of God, and joint-heirs with Christ; if so be that we suffer with him, that we may be also glorified together.

—Romans 8:16, 17.

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Jesus Taught Positively

Fourth Article in the Teacher Improvement Series, "Jesus, the Master Teacher"

by Lowell L. Bennion

A Mormon professional man in his sixties remarked in earnest, "My religion has kept me from doing all the things I've wanted to do all of my life." His negative feeling toward religion has been shared by many youths who have felt that religion was like a ball and chain attached to their legs, handcuffs to their hands, and blinders to their eyes.

Whole movements in European history — the Renaissance, Humanism, the Enlightenment, the Reformation, in the beginning, and others—represent the human thrust away from established religion. This is understandable, inasmuch as the Christian faith has tended traditionally to interpret life in such negative and restrictive terms.

It is not so in the life and teachings of Jesus. There is a positive ring in nearly everything Jesus said and did:

... I am come that they might have life, and that they might have it more abundantly. (John 10:10.)

In him was life; and the life was the light of men. (John 1:4.)

I am the bread of life. (John 6:48.)

Turn where you will in the gospels, and you will find Jesus speaking in affirmative words:

Therefore all things whatsoever ye would that men should do to you, do ye even so to them. . . . (Matthew 7:12.)

And whosoever shall compel thee to go a mile, go with him twain. (Matthew 5:41.)

... Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you. (Matthew 5:44.)

Thy kingdom come. Thy will be done in earth, as it is in heaven. (Matthew 6:10.)

Consider the language and import of His parables: the Prodigal son, the Good Samaritan, the Talents, or those depicting the kingdom of God as being like unto a mustard seed or leaven which leavened the whole meal.

Christ could also speak in negative terms. He condemned hypocrites and money changers in the temple. His disciples were rebuked on occasion.

But usually His negative expressions were used to set off the positive in sharp relief.

Moreover when ye fast, be not, as the hypocrites, of a sad countenance. . . . But thou, when thou fastest, anoint thine head, and wash thy face. (Matthew 6:16, 17.)

Lay not up for yourselves treasures upon earth . . . But lay up for yourselves treasures in heaven. . . . (Matthew 6:19, 20.)

How anyone reading the gospels can interpret the religion of Jesus as life-negating is beyond belief. He loved nature, His Father in heaven, and His fellowmen. He brought sight to the blind, strength to the lame, hope to the sinner. In His presence men felt their worth and lost their fear.

His was not the shallow, superficial optimism of the uninitiated. He knew life in all of its tragedy and pathos; but His love of God, and of man, His creation, overcame cynicism and pessimism. He believed in men, saw their potentiality as children of the Father. Mercy, love, and forgiveness were His daily gifts to man, even in His darkest hour.

Lazarus was not the only one whom Jesus brought back to life. In a different but very real sense, people found through Him the faith to be healed, the power to repent, the courage to leave lesser preoccupations for greater ones.

Why Be Positive?

Questions:

1. What values are there in emphasizing the negative in teaching?
2. What values are there in stressing the positive?

Negative commandments, "thou shalt not," seem to have one advantage. They are usually specific, concrete, unmistakable, and hence, memorable.

Thou shalt not commit adultery. (Exodus 20:14.)

Thou shalt not steal. (Exodus 20:15.)

Judge not, that ye be not judged. (Matthew 7:1.)

Such statements are unequivocal, permitting no qualifying, no rationalization, to the believer. Evil is evil, sin is wrong.

On the other hand, positive teachings have many



Photo by H. Armstrong Roberts.

Christ Blessing the Children—Mathäuser.

more advantages and should far outweigh the negative in emphasis. In the first place they are consistent with human nature. Man was born to function. Activity is a normal characteristic of human behavior. Every affirmative command is a challenge in line with what man was made to be. Hands, feet, eyes, ears, the tongue, muscles, the mind, including the imagination, all have specific functions and fulfill their nature only in action. The following remarks of the Saviour apply to the whole man and to every aspect of his nature.

Ye are the light of the world . . . Neither do men light a candle, and put it under a bushel, but on a candlestick. . . . (Matthew 5:14, 15.)

Man's tremendous urge to activity needs direction, needs to be canalized, but not blocked. Human nature cannot be dammed up like water. If so, it is bound to break over in some untoward direction.

Positive teaching harmonizes with free agency, and it is consistent with man's divine and inborn tendency to be creative. The late Carl Eyring, beloved teacher at Brigham Young University, told the story of a man who paid more tithing in a year than Brother Eyring earned. His only apparent fault was the cigarette habit. One day Brother Eyring, as a member of the bishopric, asked him why he smoked. He replied, "When I was a young high school Seminary student, a visiting brother said, 'No boy who smokes cigarettes can succeed in life.' I accepted the challenge and was determined to prove him wrong." Many a youth is challenged to do the wrong thing by being taught in negative commands.

Negative teachings, good as they are at times, are limiting. If one's religion is conceived in such terms, he may feel that he keeps all the commandments. Complacency and self-righteousness may set in. Whereas no one ever exhausts or completes a positive command such as "love thy neighbour" or "blessed are the pure in heart."

Positive teachings are consistent with the purpose of life, with man's need to achieve self-realization, to fulfill his human and divine potential.

The negative has its place in Gospel teaching, but let it be as a shadow in a sunlit sky. Then young and old will find rich meaning in the life taught by the Master.

Project:

Let each teacher illustrate the difference between a positive and negative approach to one of his lessons.

Library File Reference: Teachers and teaching.

CHILDREN TEACH US

(Our Cover)

William Wordsworth, that oft-quoted, nineteenth century English poet, had a truly great understanding of children. In one of his works he wrote, "The Child is father of the Man," and "Heaven lies about us in our infancy."

In another poem, a father, talking to his 5-year-old son, said, ". . . Could I but teach the hundredth part of what from thee I learn." Children can teach us. Heaven does lie about them. They are innocent and Godlike.

How long has it been since you have taken time in your

"busy" schedule to appreciate the beauties of nature? How long has it been since you have expressed thanks to your Father in heaven for them. —Richard E. Scholle.

(For Course 1a, lesson of October 10, "We Learn How To Live"; for Course 3, lesson of November 14, "We Are Grateful for Life"; for Course 25, lesson of October 24, "Recreation"; and of general interest.)
Photo subject is Holly Bown, daughter of Glen Bown, Eureka, Calif.
Library File Reference: Summer.

Hymns of Gratitude for Today



Senior Sunday School Hymn for the Month of October

HYMN: "Today, While the Sun Shines"; author and composer, Evan Stephens; *Hymns—Church of Jesus Christ of Latter-day Saints*, No. 215.

Evan Stephens was both poet and composer. Like Richard Wagner, who wrote the text to his music dramas, Evan Stephens wrote the words to many of his hymns and to most of his anthems and cantatas. And what words, what wonderful poetry he wrote! He expressed always a fervent love of the Gospel, a love of the Saints, and a love of good works and action, just as we see in this hymn under consideration. He loved the out-of-doors, he loved the Tabernacle Choir which he led triumphantly for many years (1890-1916).

Evan Stephens was born in 1854 in the village of Pencader, South Wales. In 1866 he crossed the sea in a sailing vessel and the plains on foot with an ox-team train. In 1871 he was made choir leader in Willard, Utah; and in 1879 he was organist of the Logan Tabernacle.

His words and music were all written for his fellow Latter-day Saints. His two ballads, "O Home Beloved Where'er I Wander" (*Hymns*, No. 335) and "O Happy Homes Among the Hills" (*Hymns*, No. 337) are charged with lovely and affectionate sentiment. These are found in our hymnbook, as are also other hymns encouraging us in our duties. Consider "Shall the Youth of Zion Falter?" (*Hymns*, No. 157) and "Let Us All Press On" (*Hymns*, No. 98). His choral, "The Voice of God Again Is Heard" (*Hymns*, No. 289), is, in our opinion, one of the greatest chorals in all hymn and music literature. It is worth being used as a litany. At least, it is of such high value that

it deserves to be sung often in our Sacrament meetings.

Then there are the two cantatas, "The Vision" and "The Martyrs," that were sung when he was alive. (He died in 1930.) They deserve to be sung by all our choirs for the edification and encouragement of the Saints.

It would indeed be difficult to overvalue the work of Evan Stephens. Justly he has been designated by his friends as the father of Mormon music.

Performance Suggestions

Our singers, directors, and organists are well acquainted with this hymn. We sing it frequently, but the quality of performance is not always good. It is the item of style that requires our attention. Hymns, like people, have varying characteristics. It is necessary therefore, that we recognize the innate style of a hymn and then present it in a suitable manner. But the difficulty is that many people tend to sing or direct or play everything in some kind of average style which is neither completely vigorous, nor devotional, nor anything else. It is merely lukewarm.

Supposing, then, that we accept the style here as being vigorous. The next stumbling block usually is that many directors confuse this with a fast tempo. This confusion is due mostly to the fact that usually the easiest way to beat vigorously is to beat fast. But a fast tempo is not suitable to this hymn. What, then, are we driving at?

First, let us find out, rather exactly, the speed of 100 beats per minute, either with the help of a metronome or the second hand of a watch. Do not exceed this tem-

po. Exercise yourselves rather to the beating of a slower tempo by way of discipline. A fast tempo is certainly out of place for this music.

Second, keep this tempo rigorously. Let the baton movements be clear. Let them have corners and accent. The singers need not accent, but let your beat demonstrate the accent.

The result will be the style of a marching song, and this is the style which will make this music vigorous, thrilling, moving, and perhaps even hypnotic. It usually takes the training of a professional musician to deliver such regular, exact rhythm, but there is no reason why we should not try to develop it. Imagine the ruffle of drums, both bass and snare, together with cymbals, on the first beat of every measure. But remember to keep the tempo in check. Do not let it run away with you. It is much harder to keep a steady tempo at a slower speed than at a faster one. Try moderate speed, together with a rigorous marching rhythm.

—Alexander Schreiner.

October Sacrament Gems

SENIOR SUNDAY SCHOOL

"For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life."¹

¹John 3:16.

JUNIOR SUNDAY SCHOOL

Jesus said: ". . . Come and follow me."²

²Matthew 19:21.

Junior Sunday School Hymn for the Month of October

HYMN: "God's Daily Care"; author, Marie C. Turk; composer, Willy Reske; *The Children Sing*, No. 28.

Those of us who have the privilege of teaching little children are well acquainted with their interest in all things around them. To them the sight of an ant crawling along a blade of grass or a spider swinging from its web is a never ending source of fascination. Colored leaves and speckled rocks are also counted among their treasures. Large bouquets of short-stemmed dandelions are picked as lovingly as though they were the most precious flowers in any garden and are proudly presented to the adults they regard as their friends. Not even a small, fluffy cloud floating across a calm, blue sky goes unnoticed by a child. To little children this world is a world of wonder.

As choristers and teachers of the Gospel, we have the opportunity of helping children become aware that all of these lovely things that arouse their curiosity and give them such pleasure have been placed here because of the great love our Heavenly Father has for us. All of these wonderful things around us are sweet blessings He has given us to make this life more beautiful.

To the Chorister:

When we present this hymn for the first time, the use of objects will arouse the interest of the children as well as help make the meaning of the Gospel concept we are teaching more vivid. Some of the objects mentioned above could be shown as we talk of all the lovely things our Heavenly Father has given us to enjoy. Then we need to say that He likes to be thanked for His kindness, just as we like to have people thank us for doing something nice for them. One of the ways we can thank Him is to pray, and in this hymn we sing our prayer to express our gratitude.

After a brief discussion we should sing this hymn to the boys and girls. Many choristers seem to be too timid to sing before the other officers and teachers; but after all, little children learn a song correctly and more quickly by having it sung to them. One of the many rewarding things about being a Junior Sunday School chorister is that children are not critical of their chorister's voice. In fact, they prefer a rather ordinary, natural type of voice to one that has been highly trained.

In order to have them sing

"God's Daily Care" smoothly, we need to encourage them to hold the half notes at the end of the phrases. The hymn should be sung slowly but should not drag. As we direct them with the interval beat pattern, they will be able to see that the melody in the last four measures descends stepwise. The more mature children will be able to learn both stanzas of this hymn during the month, while the smaller ones may only be able to sing parts of the first stanza.

One of the important qualities for choristers to develop is a warmth of personality that makes the children feel very close to them. If we can establish this type of atmosphere as we teach them, they readily respond to us; and they will like everything about us as well as everything we do. If we ask children to use their prettiest voices, they are more careful how they sing and will respond with their sweetest tones.

To the Organist:

In the accompaniment for this hymn, the half notes in the right hand and the chords in the left hand should be played simultaneously. They should be sustained while the quarter notes are played. The top notes are melody notes and need to be played so the children can hear them.

Choristers and organists need to plan the music for the worship service together. We would also hope that the member of the superintendency in charge of Junior Sunday School, as well as the coordinator, would be present at this planning. These people know the lessons being taught in each class and can often suggest certain hymns which will strengthen and enrich the Gospel concepts presented by the teachers.

—Edith M. Nash.

Organ Music To Accompany October Sacrament Gems

Roy M. Darley

The image shows a musical score for organ accompaniment. It consists of two systems of staves. The top system has a treble clef and a bass clef. The melody is written in the treble clef, and the accompaniment is in the bass clef. The music is in 4/4 time. The bottom system also has a treble clef and a bass clef, continuing the melody and accompaniment. The score is titled 'Organ Music To Accompany October Sacrament Gems' and is by Roy M. Darley.

Our Covenant Relationship to God

by Anthony I. Bentley

When Family Home Evening lesson No. 31, "We Make Covenants at the Time of Baptism," is used, it will be helpful to discuss the idea of covenants and to see them in their larger Gospel setting. Covenants between God and man are closely related to our own experiences, and they have a long and rich history. When understood, they are full of rewarding meaning and motivation to do God's will. They tell us much about when and how to teach, as well as how to live the Gospel.

Our most complete story of a covenant comes from the life of Abraham. From the recorded events in *Abraham* and *Genesis* 15, it is evident that Jehovah initiated a covenant relationship with the future "Father of the Faithful" during a time of severe crisis. It was a real "teaching moment" when the prospective learner was willing to be taught.

While living in the idolatrous city of Ur, apparently still subject to his father's authority, Abraham was seized by his unrighteous "fathers" to be offered as a sacrifice to their false god. The near-victim cried out to God for help, and in this hour of need Jehovah spoke to Abraham with reassurance, sent a delivering angel, and then in vision told Abraham of many wonderful blessings to come, conditioned on obedience to the will of the Lord. The mortal covenant must have been willing to be sacrificed for the sake of his faith in God, and yet in his fear he became truly repentant: contrite and broken in spirit; for such are the only persons with whom God can and will make a covenant. (See *Psalms* 50:5; 2 *Nephi* 2:7; 30:2; and the Doctrine and Covenants 97:8.)

A cumulative spirit of fulfillment came upon Abraham as he partook of God's grace. He had learned from his righteous ancestors that it was possible and even intended in the eternal plan that God would give him an appointment, or office, in the priesthood. This was part of an everlasting covenant God the Father had made with His First-born Son in the premortal period, authorizing Jesus to represent Him in righteousness and to share divine authority with worthy men on earth who would accept Him as the Son of God and man's redeemer.

Discontent with his city of residence, and realizing there was greater happiness, peace, and rest for

(For the general use of Course 13, 17, and 29; and to support Family Home Evening lesson No. 31.)

him, Abraham sought for the blessings of the fathers and his rights in the priesthood. Jehovah met this disposition to change with a promise to lead him to a promised land and to a great destiny as a father and as a minister for the Lord.

Years later, Jehovah and His faithful student celebrated their sacred contract with an interesting ritual. Abraham held a flaming torch, representing God, the initiator, and passed between the halves of three sacrificial animals.

More important than the details of the ceremony is the symbolism represented and the relationship of the covenantors in terms of the future sacrifice of Jesus Christ for the salvation of the human family.

"The meaning lies in the uniting of two parties through joint participation in the life of a third, a life taken for this purpose. Each of the covenanting parties, passing through the body of the victim, identifies himself with its life; 'the life which they have shared is (now) continuous between them. . . . Doubtless such unity of life. . . would often be conceived in somewhat crude, semi-materialistic, perhaps animalistic forms. But at least it may be said that the covenant looked towards the goal of oneness of life with God. . . .'"¹

Thus, while Abraham may have expressed a symbolic, reverent attitude toward all three members of the Godhead, his rite (as all Gospel ceremonies, ordinances and covenants) was oriented to the goal of coming back into a unity with the Father and to the person and mission of Jesus Christ as mediator. Our term *covenant* comes from the Latin word "convenir," to come together, and the Old French

¹R. E. O. White, *The Biblical Doctrine of Initiation*; Erdmans, Grand Rapids, Michigan, 1960; pages 17, 18.

THE COVENANT OF ABRAHAM

Man's roles and obligations unto God

1. To walk uprightly and achieve integrity and perfection for self, family, community, nation, and mankind. (*Genesis* 17:1; 24:7; 1 *Kings* 9:4, 5; *Matthew* 3:15; 5:48; 7:12; *Moroni* 10:30, 31.)
2. To obey and preserve (teach) the Gospel and covenants. To seek first the Kingdom and its righteousness. (*Genesis* 17:9; 26:5; *Deuteronomy* 6; 7:9; *Matthew* 6:33.)
3. To have concern for our fathers and our children, ourselves and others, so as to share the Gospel with all men, living and dead. (*Abraham* 1:3; *Malachi* 4:6.)

Jehovah's promises and blessings

1. We shall be His ministers and people. God will put upon us His name and priesthood to bear His name and word to all men. (*Abraham* 1:18, 19; 2:6, 9, 11.)
2. He will give us a promised land. We shall become a mighty nation, more numerous than the stars or the sands of the sea. (*Genesis* 17:8; 26:3, 4; *Abraham* 2:9.)
3. As many as receive this Gospel shall be adopted unto us. All the nations and families of the earth shall be blessed through us and our seed. They shall call us blessed. (*Abraham* 2:10, 11.)

verb "convenir," which means to agree, or, as we might interpret, to be reconciled.

Abraham's covenant became God's covenant with Israel. Additions continued and are reflected in all sacred Christian literature. Because all the descendants of the Hebrews gave it a national and family interpretation, and because their history has been a quest for the fulfillment of promises, the following chart is interesting for its individual and family implications.

Achieving wholeness, or integrity and perfection, consummated in the abundant life, is seen to be the primary goal for each of God's children. The fostering of this process of fulfillment is the basic role of parents in the home. In turn, the integrity of the family and the brotherhood of man has long been a major value among all true Israelites.

Fulfillment of oneself and of others is such a continuing need that it behoves young and old alike, especially those who may have specialized in some pleasure or in some cause such as missionary work, administration of the kingdom, or genealogical research, not to sacrifice their wholeness or to lose balance.

For parents and teachers the "covenant concept" suggests that each child needs to reach preliminary stages of development, before associated ideas and skills can be mastered. The child will be progressive in behavior and learning if we as parents promote his self-respect and self-acceptance, especially self-forgiveness after mistakes and failures.

The learner advances if we encourage him to "walk uprightly" as a child of God, to express initiative and choice. This gives him self-identity, a quality which has been very important for Israel's survival. We should help the child enjoy the programs of the Church and religious living. He can then harmonize and internalize the truths being offered. We should give him opportunities to share truth with others, to repent and forgive, to have venturesome faith and courageous dedication.

The critical time for teaching the values of a covenant relationship with God comes with the ordinance of baptism. In preparing the child or adult convert we should talk to him about the obligations as well as the rewards related to the event. Jesus requires: (a) the humble exercise of faith in Christ unto repentance, with a broken heart and a contrite spirit, culminating in a desire to be baptized and become affiliated with God's people. Then (b) the candidate must witness to God and his fellowmen a willingness to covenant to be a true, faithful follower of Jesus Christ and take upon himself His name, always remembering Him and keeping His commandments. Finally, (c) he must fulfill all righteousness and truly manifest by works that he has received the Spirit of Christ, even by bearing another's burdens.

The rewards of baptism are (a) remission of sins and, (b) eligibility to seek the kingdom of heaven. We are called "Saints" and "sons and daughters of God," but we must continue to try to make such honors real achievements. Greatest of all, (c) the Gift of the Holy Ghost and His witness of the Father and the Son are available. The faithful member may walk in the newness of life and be spiritually reborn.

It is both a challenge and a source of joy to learn from God that all His covenants and ordinances must be sealed by the Holy Spirit, or they are of no effect. This need not alarm the covenantor. By prayerful preparation, repentance, and a life of faithful obedience, he will live in harmony with the responsibilities which are his until the Spirit of Promise comes to and remains with him. A real source of strength and endowment of God's power for righteous living comes to the degree that he lives for God's promises. God is true and faithful and will fill our lives to an overflowing fullness, enabling us to have joy and growth in every experience.

Library File Reference: God and Man.

ON THE OTHER FOOT

Joseph Henry, first director of the great Smithsonian Institute, learned one of the most valuable lessons of his life when, as a small boy, he went to the local cobbler to have a pair of shoes made.

For the first time he was permitted to select the style he preferred—round toe or square toe. For days he pondered irresolutely over his choice. Meanwhile the cobbler had begun work on the shoes.

Day after day he visited the cobbler without

making known his choice. Presently the cobbler handed him his shoes, finished and ready to wear. One had a round toe and the other a square toe.

"I had to wear those monuments of indecision a long time," Henry related; "and they taught me, as nothing else could, the penalty one may pay for failing to make up his mind. I became a person of decision after that!"

—Adrian Anderson.

WE need to teach children at an early age to appreciate the kindnesses of people who help them in their Sunday School activities and experiences. Frequently children take for granted a clean, comfortable chapel; well-prepared, helpful teachers; and enthusiastic, dedicated administrators. Surely we can begin to teach young boys and girls what these people do to make Sunday School a joyful, spiritual place.

The following little stories can be used to supplement lessons on this subject.

• • •

Happy Birthday, Superintendent!

"It will soon be my daddy's birthday," Mary whispered to her Sunday School teacher. Mary's daddy was a busy man. Every morning he went downtown to his office. Each evening he came home to his family. On Sunday he went to the big meetinghouse. He was superintendent of the Sunday School. Sometimes he was at the door to greet the little children of Junior Sunday School as they entered. When it was cold he would help them hang up their coats.

Mary's teacher whispered to Sister Clark, Junior Sunday School coordinator, "It will soon be Mary's daddy's birthday."

Sister Clark asked the children, "What can you do to make Brother Smith happy? It will soon be his birthday."

"We can give him a flower."

"We can buy him a birthday card."

Another child said, "We can make one." And that is what they decided to do.

A picture of a big birthday cake was made out of pretty, colored paper and pasted on a big cardboard by some children. Some other boys and girls made some pretty little red roses and pasted them on the cake. Mary's class made the candles. Some of the big boys and girls in the Junior Sunday School wrote at the bottom, "HAPPY BIRTHDAY. WE LOVE YOU." Then all the boys and girls in Junior Sunday School signed their names, that is,

(For Course 1, lesson of October 24, "Many People Are Kind to Us at Sunday School"; for Course 1a, lesson of November 14, "Our Many Helpers"; for Course 3, lesson of October 24, "The Sunday School"; to support Family Home Evening lessons Nos. 19 and 20; and of general interest.)

all except Mary's class. Those children did not know how to write their names so their teacher wrote them.

On the Sunday morning nearest his birthday, the children gave their superintendent a special invitation to come to Junior Sunday School. They gave their card to him. They sang the Happy Birthday song. How surprised and pleased he was! The children felt good because they had made him happy.

• • •

Helping the Custodian

"I don't feel well this morning," said Brother Hall. "My back aches so. I worked too hard yesterday. I should stay home, but I have so much work to do. I can't disappoint the Church family."

Now, Brother Hall was the custodian of the new chapel. He swept the floors. He vacuumed the carpets. He dusted the chairs, tables, pianos, and the organ. In summer he mowed and watered the lawn. In winter he shoveled snow off the walks.

"I'll help you clean this morning," said Sister Hall. "Then you can come home and rest. You will feel better tomorrow."

After the cleaning was done, Brother Hall did have his rest. In fact, he went fast asleep. "Ting-aling," went the telephone.

"Will you come to our Sunday School class tomorrow morning?" said the voice on the other end of the line. "This is Helen Rogers, teacher of Course One in Junior Sunday School. We want the boys and girls to know you better. Will you tell us about your work and how we can help you?"

"Yes, I will come," he promised. "I feel much better now after my rest," he said to himself.

MANY HELP US AT SUNDAY SCHOOL

by Hazel W. Lewis



At Sunday School Sister Rogers said, "Do you know who our visitor is?"

"He is our neighbor," answered Brent.

"Do you know how he helps us at Sunday School?" None of the children knew. They just looked at Sister Rogers.

"Brother Hall keeps our meetinghouse clean. He sweeps the floors. He vacuums the carpet. Maybe he would like to tell what other things he does to help us."

Brother Hall told the children about his work. He told them of the work he did outside to keep the grounds pretty.

"How could we help you, Brother Hall?"

"You could pick up the scraps after you cut out pictures. You could leave the room neat and clean when you go home. You could take care of the furniture. You could turn off the lights."

"We will help you," they said. "Thank you for making our chapel so nice and clean."

The Coordinator Is Nice

Jane liked to go to Sunday School. She was only a little girl, 3 going on 4, but already she could go with her big sister and sit in her own class in the Junior Sunday School.

Her mother had said, "You are a big girl now. You can go with Betty to your Sunday School while Daddy and I go to the big Sunday School."

Jane liked Sister Ball, the Junior Sunday School coordinator.

"Sister Ball loves us all," said Betty.

One special Sunday morning, Jane had said the opening prayer. At home Mother had helped her so she would know what to say. She felt good when she stood by Sister Ball and said the little prayer. Sister Ball smiled as she put her arm around Jane and said, "I was proud of the way you said the prayer today."

Jane liked to sing the songs.

Sister Ball said, "I want to thank our chorister who teaches us such lovely songs and Sister Beverly who plays the sweet music. The mothers and daddies liked the songs you sang for them last Sunday at the Mother's Day Program."

Jane liked to listen to the little talks. "Thank

you, Helen, for your lovely talk," Sister Ball said.

Jane liked to take the sacrament and remember Jesus. Sometimes it was so hard to sit still. Sister Ball knew that. She said, "I liked the way Johnny, Jane, and the others folded their arms to be ready for the sacrament."

"Sister Ball is so nice," thought Jane. "She makes everyone feel good."

• • •

"Our Teacher Tells Us What To Do"

Susan and Barbara ran into the house. "Oh, Mother!" they called.

"Shhh!" said Mother. "I have just put the baby to sleep. He was awake so much during the night; he has a bad cold." Then Mother added, "Did you have a happy time at Sunday School?"

"Oh, yes!" exclaimed Susan. "Our teacher is so nice. She tells us true stories. She asked us to tell our family about our lesson story. It was about the Apostle Paul."

"Did you have a happy time, too, Barbara?"

"Here is a picture I made."

Mother said, "I can see a whole family, a daddy, a mother, two sisters, and a baby in front of a house. This must be our home and our family."

"I'm thankful for my home," said Barbara. "After our teacher told us a story, Susie and I played in the homemaking corner. We were mothers taking care of our babies. We looked at a book with another teacher. She read it to us, too."

"Your teacher plans for you to do some nice things. Do you remember the time you brought home a little paper cup filled with soil in which seeds had been planted? Do you remember that you watered them till they sprouted?"

Barbara nodded and smiled.

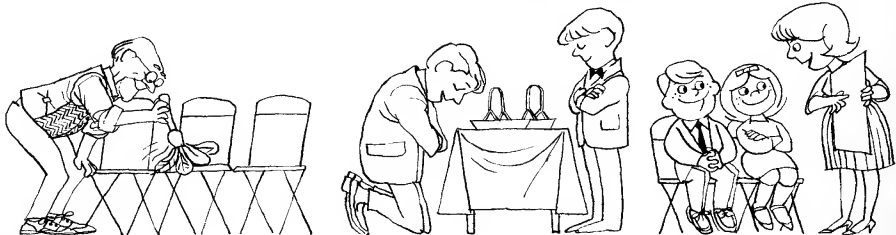
Susan said, "My teacher said, 'Welcome back. We're glad to see you.' I was glad I wasn't sick this Sunday. We played a story today. It was fun."

Mother said, "Perhaps you could tell me the story about the Apostle Paul."

Susan said, "I will! I love my teacher. She tells us so softly what to do."

"I love my teacher, too," said Barbara.

Library File Reference: Sunday Schools—Mormon—Junior Sunday School.





IS HE TO SEE AGAIN?

How does a man feel when, after a lifetime of blindness, he is given hope of seeing? What are his aspirations for the future when he is led to hope that lost vision may be partially or wholly restored? To Leonard Ecker it simply meant that a whole new avenue of learning would be opened up to him. He had been learning all his life, and he would continue to learn from each new experience or dimension.

BY STEPHEN R. NOVAK*

Early in 1962, at the age of 36, Leonard Ecker entered New York Eye and Ear Infirmary. Blind in both eyes since the age of 14 months after a serious attack of chicken pox and measles, he had been flown to New York with expenses paid by the students of Bay City (Michigan) Central High School, where he teaches six classes of English every day.

One of his eyes is plastic. The other was to be the target of a corneal transplant by a skilled physician. The hope was for partial, if not eventual full vision, for the subject eye.

Leonard Ecker had never known the pleasure of seeing his parents, his playmates, his teachers at the Michigan State School for the Blind, his wife, his five children, his fellow teachers at Bay City Central High School, his students, or his doctors, nurses, and fellow patients. He had never known the pleasures of watching television or a movie, of seeing a flower, a hand, a face, or a smile.

Yet, in his blindness, Leonard had fashioned a life and a wisdom few "whole" men could duplicate. Indeed, he has, despite the world of darkness, developed a philosophy of light which brightens the lives of those privileged to know him.

The remarkable fact about Leonard is not his infirmity. Others have overcome handicaps greater than his; he would be the first to admit it. Nor is his astute intelligence the outstanding facet of his character. Other have also matriculated from schools for the blind. The fact that he is a happily married man with five children is not unusual either.

He is no hero; nor is he a wishful dreamer. He is a practical, learned, handsome, muscular, trim, and very unspectacular man. Yet it is precisely because he is so normal in all respects, especially with regard to his infirmity, that he is so remarkable.

Normal in the use of his disability, he has learned to live with it. Using the faculties he has

(For Course 5, lessons of October 17, 24, 31, "Dare To Do Right"; "Courage To Do Right"; and "Courage of Daniel and His Friends"; for Course 8, lesson of September 12, "A Leader Produces Good Fruits"; and of general interest.)

*Stephen R. Novak, a free-lance writer, obtained his formal education from Lehigh University (Bethlehem, Pennsylvania) and Pace College (New York City), receiving a B.A. from the former. He also received a certificate of completion from a national correspondence school. He is self-employed. He and his wife, Mary, have been married 17 years.

had—hearing, touching—he has gained knowledge through Braille and listening. Here is a man who has loved life to the fullest with the faculties he *does* possess. Blossoming into intellectual and moral maturity quicker than most of us with full sight, he realized early in life that in the profession of teaching he could give to others whatever wisdom he himself had gained.

For those who will learn, Leonard Ecker is a teacher of *life*, not only to his students at the high school, but to all who know him. Meeting him, one leaves with a little more love of life, a little more hope, a better appreciation of one's own health and possessions, and a realization that infirmity can become as much a part of normal living as can health.

It was while visiting my father at the same hospital that I met Leonard, shortly after the operation had been performed on his right eye. The bandages were still on, and, completely blind, this young man was assisting others who were without sight.

When my father's good eye was bandaged, it was Leonard who led him down the hall. Having spent his own life in darkness, Lenny used an inner light to help the other patients. He encouraged those who needed cheering after crucial treatment. Few patients complained of their own problems when he visited them.

Entering the hospital after taking an accumulated leave of absence from the high school, he waited only two days for a healthy and newly-acquired cornea from the eye-bank. After undergoing the transplant operation, with a bandage over his subject eye and the plastic eye uncovered (but unusable), Lenny awaited the passage of time for the word—hopeful or not—which his doctor might have when the bandage was removed.

It was at this point that I met him. I found him sitting amid other patients. There was little conversation at the moment, so I sat next to him, introduced myself and began asking questions.

"What do you teach?" I asked.

"English. High School English," he replied.

"How did you learn to read? Braille?" I asked him.

"Yes, Braille—and listening."

"Are you more sensitive in your hearing than—(I hesitated)—than us?"

"No, not more sensitive. I'd say possibly more observant," said Lenny.

"You judge sound and distance by echoes?"

"Yes, you have to learn."

"Don't your students take advantage of you?"

"Not any more than they do of any other teacher. When I catch them, they toe the line."

When I asked about his children, he said: "At the hospital, they let me clothe each baby when it was born. That was a real thrill."

All his life he had been thankful for the opportunities his family, friends, state and community had given him. Above all, he was thankful for the confidence invested in him by his wife.

"I imagine the most important thing, if the operation's a success, will be seeing the faces of your wife and children."

"Yes," he said simply.

What he lacked in vision, he had gained in sensitivity to the sense of sound and touch. Doing things for himself was a routine accomplishment, like walking alone the eight blocks to school, and helping others who needed him.

"Do you have any hope for the operation?" I asked.

"The doctor hopes I'll see outlines and distinguish some colors." He never referred to himself as hoping. It was always "the doctor hopes."

He was not pessimistic, not for himself or for his family, for he was already living his life to the fullest.

He was hopeful, but not in a dynamic, spectacular way. He was confident that the doctor's wisdom exceeded his own, and there was the big chance the doctor would be right.

The operation was a success. When Leonard Ecker left the infirmary, the metropolitan New York newspapers—the *New York Daily News*, the *New York Mirror*, the *Herald-Tribune* and the *Journal-American*—all gave feature play to his story. Some treated it as a miraculous return of sight. Others were only slightly less optimistic.

For a brief time, Leonard Ecker *saw* his wife and his children. He saw imperfectly—mostly shadowy outlines—but he saw.

But soon the cornea began to fail, and he lost what little sight had been gained in the operation. A cataract developed and severe pain set in. Removal of the cataract in another operation did not bring back his sight. Once again he returned to New York for another transplant. This time there was more hope.

But for Leonard Ecker, sightless or seeing, life will always be a process of learning—and teaching.

That Leonard Ecker may regain his sight is of secondary importance to the fact that he has seen his responsibilities as a father, husband, and teacher. In these fields he has caught the vision of his true roles in life and is living them.

Library File Reference: Adversity.

Titles and Dates of Sunday School Lessons by Courses

4th Quarter, 1965

COURSE OF STUDY—1965	Course No. 1: A Gospel of Love	Course No. 1a: Beginnings of Religious Praise	Course No. 3: Growing in the Gospel, Part II	Course No. 5: Living Our Religion, Part II	Course No. 7: History of the Church for Children	Course No. 9: Scripture Lessons in Leadership	Course No. 11: History of the Restored Church
APPROXIMATE AGES—1965	Nursery 3	Advanced Nursery 4	Kindergarten 5, 6	Primary 7, 8	9, 10	11, 12	13, 14
Date of Lesson OCTOBER 3	Pets Need Us To Be Kind to Them (40)	Moses, a Great Leader (40)	The Church Has Twelve Apostles (40)	What Is Persecution? (40)	Making the Church Stronger (38)	Review (37)	Pioneer Trail Blazing (38)
OCTOBER 10	Neighbors Should Be Kind to Each Other (41)	We Learn How to Live (41)	Home Teachers Help the Priesthood (41)	Persecution in Our Church History (41)	Prophets Direct the Church (39)	A Leader Seeks the Lord (38)	Pony Express, Overland Stage and Telegraph (39)
OCTOBER 17	We Are Learning To Be Kind Everywhere (42)	Our Families (42)	Relief Society (42)	Dare to Do Right (42)	Brigham Young, the Second President (40)	A Leader Is a Champion of Liberty (39)	United Order (40)
OCTOBER 24	People Are Kind to Us at Sunday School (43)	Our Friends and Neighbors (43)	The Sunday School (43)	Courage to Do Right (43)	John Taylor the Third President (41)	A Leader Is a Missionary (40)	Welfare Plan (41)
OCTOBER 31	When I Came to Live With My Family (44)	Our Animal Friends (44)	We Are Members of the Primary (44)	Courage of Daniel and Friends (44)	Wilford Woodruff, the Fourth President (42)	A Leader Obeys the Lord's Prophets (41)	Early Church Schools (42)
NOVEMBER 7	My Parents Are Happy I Came to Live with Them (45)	We Share with Others (45)	The Mutual Improvement Association (45)	Jonah (45)	Lorenzo Snow, the Fifth President (43)	A Leader Learns all that He can about Jesus (42)	Educational Ideas of Brigham Young (43)
NOVEMBER 14	I Came to Live in a Family (46)	Our Many Helpers (46)	We Are Grateful for Life (46)	Nephi Was Blessed (46)	Joseph F. Smith, the Sixth President (44)	A Leader Seeks a Testimony (43)	Present Church Program of Education (44)
NOVEMBER 21	There Is Love in My Family for Me (47)	Thanks to Our Heavenly Father (47)	We Are Thankful (47)	"Ye Shall Have Great Joy" (47)	Thanksgiving Lesson	A Leader Learns about Christ's Teachings (44)	Church Auxiliaries (45)
NOVEMBER 28	My Birthday Is a Special Day (48)	We Care for Ourselves (48)	We Serve in the Church Welfare Program (48)	The Courage of Prophet Joseph Smith (48)	Heber J. Grant, the Seventh President (45)	A Leader Learns About Christ's Teachings (Continued) (45)	Social Program of the Church (46)
DECEMBER 5	Mother and Daddy Have Birthdays (49)	Right Choices (49)	Jesus Is the Lord of this Earth (49)	"Ye Are the Salt of the Earth" (49)	George Albert Smith, the Eighth President (46)	A Leader Is Righteous (46)	Expansion of Mormonism (47)
DECEMBER 12	When Jesus Came Here To Live (50)	We Grow Bigger (50)	The Sacrament Is in Remembrance of Jesus (50)	Heavenly Father's Gift to the World (50)	David O. McKay, the Ninth President (47)	A Leader Keeps a Record (47)	Effects of Expansion (48)
DECEMBER 19	The World Is Happy (51)	Christmas Lesson (52)	Jesus Was Born to Serve in the Kingdom (51)	To Give and Share True Meaning of Christmas (51)	Christmas Lesson	Christmas Lesson	Christmas Lesson
DECEMBER 26	Jesus Taught Us to Love (52)	The Birthday of Jesus (51)	I Would Follow in His Footsteps (52)	The Sacrament Is a Reminder (52)	Our General Authorities (48)	Final Review (48)	Review (49)

Titles and Dates of Sunday School Lessons by Courses

4th Quarter, 1965

Course No. 13: Principles of the Restored Church at Work	Course No. 15: Life In Ancient America	Course No. 17 An Introduction to the Gospel	Course No. 21: Genealogical Research—A Practical Mission	Course No. 23: Teaching the Gospel	Course No. 25: Parent and Child	Course No. 27: Patriarchs of the Old Testament	Course No. 29: A Marvelous Work and a Wonder
15, 16	17, 18	19, 20, 21, 22	Genealogical Training—Adults	Preservice Teachers— Adults	Family Relations— Adults	Gospel Doctrine Adults	Gospel Essentials— Adults
Review (38)	Samuel The Lamanite (38)	Review	Picking a Starting Task (34)	The Calling of the Teacher (1)	Tithing (36)	Moses (40)	Sabbath Day (38)
Detours (39)	The Saviour's Birth and Crucifixion (39)	Respect for the Body (34)	First and Second Generation Research (35)	Personal Supply of Teaching Materials (2)	Review	Moses (Continued) (41)	Predestination and Foreordination (39)
Testimony (40)	Christ among the Nephtes (40)	Cultivation of the Mind (35)	Engaging a Genealogist (36)	Gospel Principles Are Vital Truths (3)	Home Atmosphere (37)	Moses (Continued) (42)	Health and Happiness (40)
Testimony (Continued) (41)	Christ Among the Nephtes (Continued) (41)	Marriage and Family Life	Review	Obedience Is Learned (4)	Recreation (38)	Moses (Continued) (43)	Way to Health (41)
Testimony (Continued) (42)	Christ among the Nephtes (Continued) (42)	Church and Civil Government (37)	Assembling and Examining Notes (37)	Teaching Must Match Learning (5)	Living with Books (39)	Moses (Continued) (44)	Law of Tithing (42)
Prayer (43)	Conclusion of 3 Nephi (43)	Church and Economic Life (38)	Assembling and Examining Notes (Continued) (38)	The Place of Memorizing in Learning (6)	Living with Books (Continued) (40)	Moses (Continued) (45)	By Their Fruits (43)
Prayer and Testimony (44)	Righteousness, Division, Degeneracy (44)	A Latter-day Saint's Worship (39)	Problems in Assembling Group Sheets (39)	Matching Lessons to Learners	Family Budget (41)	Moses (Continued) (46)	Welfare Plan (44)
Responsibility (45)	Mormon (45)	Salvation Available to All (40)	Achieving Genealogy's Objective (40)	A Good Lesson Presents One Concept (8)	Discipline (42)	Moses (Continued) (47)	Place of Music in the Church (45)
Paying the Bills (46)	Moroni Finished His Father's Book (46)	Review	Adding to and Correcting Records (41)	Teaching about Religious Behavior (9)	Discipline (Continued) (43)	Moses (Continued) (48)	Persecution of Christ's Followers (46)
Paying the Bills (Continued) (47)	Moroni Discusses Principles and Ordinances (47)	Restoration of the Gospel (41)	Preservation of Notes (42)	Teaching about Persons and Their Qualities (10)	Family Time Schedule (44)	Moses (Continued) (49)	Contributions of Joseph Smith (47)
Christmas Lesson	Moroni's Farewell (48)	Position of LDS Church (42)	All Things Are Possible (43)	Teaching about Inner Feelings of People (11)	Language Patterns Determined (45)	Moses (Continued) (50)	A World Religion (48)
My Brother's Keeper (48)	Christmas Lesson	Christmas Lesson	Christmas Lesson	Teaching about Objects and Substances (12)	Christmas Lesson	A Look Backward— And Ahead (51)	Christmas Lesson
Final Review	Final Review	Final Review	Final Review	Teaching Ideas Involving the Physical World (13)	Final Review	Review (52)	Final Review

GODLINESS WITH CONTENTMENT

by Oliver R. Smith

TO THE TEACHER: This article is intended to serve as the basis for a uniform lesson in Senior Sunday School classes fourth quarter, 1965, on stake conference Sunday. Teachers may adapt the material and give varying emphases in order to meet the needs of their students.

In his first epistle to Timothy, Paul the Apostle warned against the error of some men in the early Christian church who supposed that "gain is godliness." He added this counsel:

... From such withdraw thyself.

But godliness with contentment is great gain.

For we brought nothing into this world, and it is certain we can carry nothing out.

And having food and raiment let us be therewith content.

But they that will be rich fall into temptation and a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition.

For the love of money is the root of all evil: which while some coveted after, they have erred from the faith, and pierced themselves through with many sorrows.

But thou, O man of God, flee these things; and follow after righteousness, godliness, faith, love, patience, meekness. (I Timothy 6:5-11.)

Here the great missionary apostle stressed the vital choice which every Christian must make—to follow after the virtues of the spirit rather than material goals and "hurtful lusts" sought by those who would be rich in this world's goods. Christ Himself had pointedly taught this principle to His hearers in the Sermon on the Mount. He said:

Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal:

But lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through and steal:

For where your treasure is, there will your heart be also. (Matthew 6:19-21.)

This teaching explains vividly the importance of seeking the right kind of treasures. If we devote ourselves to earthly treasures, our hearts cannot help but be fixed upon them. Thus, not being "content," we will fail to gain the spiritual treasures of which Jesus and Paul spoke.

In the same sermon the Saviour gave further emphasis to the need for choosing between spiritual values and material gain:

No man can serve two masters . . . Ye cannot serve God and mammon. (Matthew 6:24.)

This makes clear that serving God with singleness of heart is incompatible with serving the god of riches.

The choice is not always an easy one, and the scriptures give several examples of those who chose worldly gain instead of the "great gain" of godliness. One of these was the rich young man who came to Jesus and asked:

... Good Master, what good thing shall I do, that I may have eternal life?

Told by Jesus that he should keep the commandments, the young man answered:

... All these things have I kept from my youth up: what lack I yet?

Jesus said unto him, If thou wilt be perfect, go and sell that thou hast, and give to the poor, and thou shalt have treasure in heaven: and come and follow me.

But when the young man heard that saying, he went away sorrowful: for he had great possessions.

Then said Jesus unto his disciples, Verily I say unto you, That a rich man shall hardly enter into the kingdom of heaven. (Matthew 19:16, 20-23.)

As most of us do not count ourselves rich, it is easy to feel that this warning applies only to those with great possessions. We may even tell ourselves that the Lord must love us more than the rich, and that because we do not have riches in this life, we will surely have an advantage in entering the kingdom of heaven.

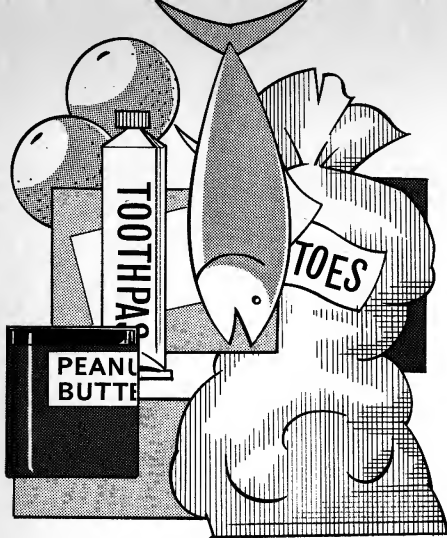
Comforting as this rationalization may seem, it fails to take into account the key point which is more important than the mere amount of goods one possesses. Is the heart set on "treasures in heaven,"

(Concluded on page 340.)

LIFTED LABOR

*The surge and clamor of this busy street,
The grimy mammon in its golden mill
Serve me the daily bread that I must eat,
But never mar my peace, for Christly skill
Has taught me how to labor while I feast
On hidden manna in a world apart;
And thus I prosper though I derive the least,
Because the wealth of God is in my heart.*

—Frances Palmer.



◀ As the program grew, areas developed specialized production projects of their own. Citrus fruits came from California and Arizona; potatoes from Idaho; tuna fish from San Diego; gelatin from Kansas City; peanut butter from Houston; shaving cream and toothpaste from Chicago; and macaroni and noodles from Salt Lake City. The Welfare Program produced over 100 of 135 items approved for storehouse distribution.

HOW THE WELFARE PROGRAM HELPS THOSE IN NEED

by Richard O. Cowan

Throughout various ages of the earth's history, our Father in heaven has been concerned about the temporal as well as the spiritual welfare of His children. It should be no surprise, therefore, that within one year of the establishment of the Church in our day the Lord revealed His plan regarding the temporal well-being of the Saints.

On Feb. 9, 1831, the Prophet Joseph Smith received a revelation (Doctrine and Covenants 42). The Prophet specified this revelation as embracing the law of the Church. Embodied in this law was the concept that in reality all things belong to the Lord. (*Psalm 24:1.*)

Therefore, the individual considered himself a steward, responsible to the Lord for how he used the property entrusted to him. The bishop, as the Lord's earthly representative in temporal things, was a key figure in the working of the Law of Consecration. A person desiring to live this law would first "consecrate" by legal deed all of his property to the bishop, who in turn would convey to the individual by legal deed his "stewardship," the material means by which the individual could support his family. All surpluses were turned over to the bishop's store-

(For Course 3, lesson of November 28, "We Serve in the Church Welfare Program"; for Course 11, lesson of October 24, "Welfare Plan"; for Course 23, lesson of November 14, "Welfare Plan"; and of general interest.)

house, which was maintained primarily for the purpose of helping the worthy poor.

Because of difficulties arising out of persecutions, and because of the Latter-day Saints' failure to live wholeheartedly this law, the Law of Consecration was withdrawn after a few years. In 1838 a lesser law was given by revelation (Doctrine and Covenants 119) to the Church—tithing, under which members consecrate ten percent of their income to the Lord for His work on earth. The ideal of stewardship has persisted; Latter-day Saints still feel responsible for how they use their talents, property, and other resources, and for how they magnify their callings in the Church, family, and in the community. Because of their experience in the Law of Consecration, Latter-day Saints have developed a strong sense of cooperation; this trait was reinforced during periods of persecution and years of working together to conquer a wilderness.

The Fast Offering has become one method by which Latter-day Saints have continued their interest in helping the poor. Fasting for the spiritual blessings it brings has been known in all ages of religious history. This practice was part of the Restoration; and there is evidence that in the Kirtland Temple periodic fast meetings were held during 1836. After the pioneers had come to the Salt Lake Valley, President Brigham Young established in 1852 a regular fast day, on the first Thursday of each month. During the famine of 1855-56 the custom became general of bringing offerings for the poor to the fast meetings. In 1896, because more and more Latter-day Saints had weekday employment, the fast day was changed to the first Sunday monthly. Today Latter-day Saints are requested to fast two consecutive meals within a 24-hour period and donate the equivalent value to the bishop as an offering. Fast funds are used to meet cash requirements (such as rent, medical expense, hospitalization, etc.) of those in need.

During the depression years of the 1930's many principles embodied in the Law of Consecration were revived. Many local leaders sought means to help Church members in need. President Heber J. Grant and other Church leaders gave the problem prayerful consideration. As a result, in 1936 the Church adopted the Church Security (now Welfare) Plan. Even though the immediate need was to feed, clothe, and house the needy, still the basic purpose was to

remedy underlying disorders of the economic system itself. The ideals of faith in God, free agency, and the dignity of work were to be vital fundamentals.¹

As the program grew, many areas developed specialized production projects of their own. Citrus fruits have come from California and Arizona; potatoes from Idaho; tuna fish from San Diego; gelatin from Kansas City; peanut butter from Houston, Texas; shaving cream and toothpaste from Chicago; and macaroni and noodles from Salt Lake City. Near the end of 1963 officials reported that of the 135 items approved for storehouse distribution, approximately 100 were produced within the Welfare Program itself. The goal has been to become as self-sufficient as possible. With such an extensive and varied program, coordination is imperative. The estimated needs of bishops throughout the Church for aiding the poor are tabulated. With these needs in mind, the General Welfare Committee assigns to each stake or region a certain amount of specified goods to be produced. Where new projects are to be established, members in the region are called upon for voluntary contributions for real estate and capital outlay. From that point onward it is hoped that the yearly quotas can always be met.²

The Deseret Industries, an important part of the

¹See J. Reuben Clark, Jr., *Church Welfare Plan*, a discussion before the first Citizens Conference on Government Management, June 20, 1939, pages 15, 16; pamphlet distributed by the Church Welfare Committee.

²See *Church News*, November 18, 1963, page 14.

Welfare Program, had its beginning in 1938. The basic purpose of Deseret Industries is to provide employment for handicapped or elderly persons who cannot find work in regular commercial enterprises. In this way those who are willing to work are able to contribute to their own support and thereby maintain self-dignity. It is hoped that many of these workers can be rehabilitated and find profitable employment in regular industry. Members of the Church can help by contributing used clothing, furniture, and other items which are reconditioned and dispensed at nominal prices by Deseret Industries in order to provide the cash portion of its workers' salaries. Many of the better reconditioned goods are turned over to the bishops' storehouses for use in the Welfare Program.³

If members of the Church understand how the Welfare Program functions, they can recognize ways in which they may contribute to its success. Each member should realize that he has the prime responsibility for his own well-being; this is why Church leaders encourage each individual to qualify himself as fully as possible to earn his living, and why each family should store at least a year's supply of the necessities of life. Through participation in the Welfare Program, Latter-day Saints are fulfilling the commandment to love their neighbors as themselves.

³See *Church News*, August, 1963, pages 8, 9.
Library File Reference: Welfare Program—Mormon Church.

GODLINESS WITH CONTENTMENT *(Concluded from page 338.)*

or on earthly and selfish goals? This is the vital question. Perhaps it is too often overlooked that this question applies as much to the poor man as to the rich man.

In the modern dispensation of the Gospel, the Lord made this application plain in two powerful verses of a revelation given to Joseph Smith in Kirtland, Ohio, in June, 1831:

Wo unto you rich men, that will not give your substance to the poor, for your riches will canker your souls. . . .

Wo unto you poor men, whose hearts are not broken, whose spirits are not contrite, and whose bellies are not satisfied, and whose hands are not stayed from laying hold upon other men's goods, whose eyes are full of greediness, and who will not labor with your own hands! (Doctrine and Covenants 56:16, 17.)

Here is an unequivocal double warning that rebukes equally the selfishness of rich men and the

greediness of poor men whose spirits are not contrite. Is it not clear that such poor men—if they had possessions—would be in the same mold as the selfish rich? Thus their greediness is equally condemned.

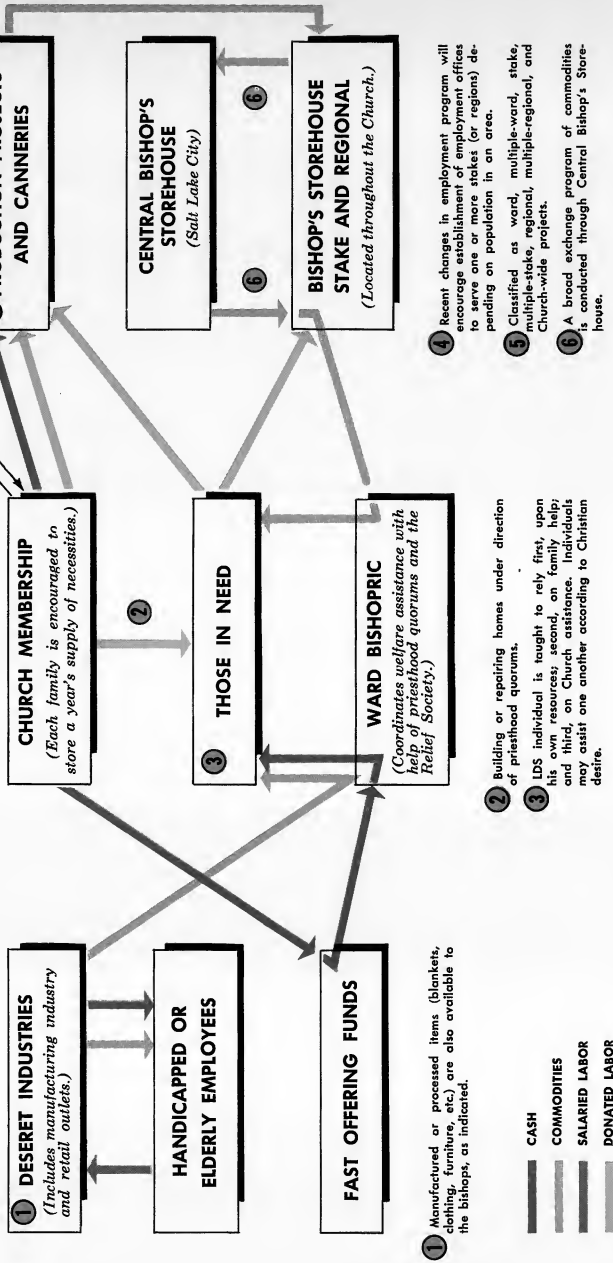
To reap the joys of the Gospel in this life, and to earn a place in the kingdom of heaven hereafter, we need to change our hearts from selfishness to godliness. We need to examine ourselves and see whether we are truly worshipping God with all our hearts or whether we are dominated by worldly goals. Are we preoccupied with getting fine clothes, home, luxuries, automobiles, pleasure equipment, property, stocks, social position, and the honors of men? If so, we are failing to develop the qualities of unselfishness and consecration which lead to "treasures in heaven."

We would do well to follow after the qualities of faith, love, patience, and meekness, and, as Paul said, seek "godliness with contentment."

Library File Reference: Spiritual values.

How the Welfare Program Works.

Participants in Church Welfare include potentially all members of the Church. The three basic areas of activity are:
1. Production: Obtaining fast offering funds and storehouse commodities to carry the relief load of the Church.
2. Distribution: Church assistance wisely administered by bishops to those in need.
3. Rehabilitation: Largely a priesthood-quorum function to help individuals become or remain self-sustaining. This includes finding or upgrading employment, promoting education and vocational training, encouraging family budgeting and home storage of food and fuel.



A TIME TO RUN

Emerson Foote: He had courage.



Two unexpected guests came to our door last Saturday night. Actually it was early Sunday morning. The hands of our clock had passed midnight. These visitors were panting.

They were young women, about 20 years old. One was a tall brunette; the other, a shorter blonde. They had been running along a winding dirt road which cuts through the oak near our home.

"May we use your phone?" one of them asked. As they talked, the story unfolded. Against their wishes, their boy friends had driven them down a lonely lane. After the car had come to a halt, the girls had opened the doors and fled.

It took courage to get out and run to the door of a strange home after midnight. They could have lingered longer and attempted to persuade their companions to abstain from further advances. But in everyone's life there is a time to get out and run. And those girls ran, even though the hour was not a convenient one.

Not many weeks ago I broke bread with a man who had courageously stood up and walked away from a comfortable chair. He is tall, handsome, silver-haired, and has the quiet manners of a true gentleman. He is Emerson Foote.

A few weeks before he had resigned as chairman of the board of the world's second largest advertising agency. His salary had been over \$150,000 a year. His reason for leaving the chair: His advertising agency was handling a large

cigarette account. Mr. Foote had convinced himself that cigarette smoking was injurious to health. He could have turned over the cigarette account to an associate and reasoned that he had divested himself of any connection with smoking. But that was not enough. He resigned the chairmanship and left the firm. He became the hard-driving head of a national council¹ combating cigarette smoking!

Edmund Gibson Ross became a member of the United States Senate in 1866, the year after President Lincoln's assassination. In the White House was the stocky son of a North Carolina tavern maid, the President who had not gone to school: Andrew Johnson.

Johnson was in a bitter struggle with Congress. He wanted to continue with Lincoln's policies of helpfulness to the South, but Congress was controlled by men determined to punish the South. Members of that national governing body continued to pass harsh laws over Johnson's vetoes. Feeling against the President ran high. The House of Representatives voted to impeach him. The vote to remove him from office next came to the Senate. A two-thirds majority, or 36 votes, was needed to dismiss the President from office. Only 19 votes were needed to acquit him. It appeared there were 35 votes to convict him, 18 to acquit him. But no one knew how the freshman Senator from Kansas, Edmund G. Ross, would vote.

The call came for his vote. The

galleries were packed. The moment was tense. Senators leaned over their desks, some with hand to ear. Ross did not like Johnson. The Kansan had been warned that a vote for acquittal would mean his political death. He had received a telegram from some one thousand citizens in Kansas urging him to vote for conviction. Ross said that as he was about to vote, "I almost literally looked down into my open grave." He voted "not guilty." He reasoned that the office of President would be degraded if the President were dismissed.

Ross's political career ended with that vote. He went to his grave almost a nobody.

A century later Edmund G. Ross has been hailed² as a statesman with stature, a courageous defender against mob rule in government. Millions of Americans can be grateful to that freshman Senator.

Who knows? Unborn generations could have cause to be thankful for the midnight run of two girls. Indeed, generations—even civilizations—have been blessed through a similar act of a young man in the house of Potiphar. *Genesis* says of Joseph that "he fled, and got himself out."³ There came a time for Joseph to get out and run. And he ran.

—Wendell J. Ashton.

(For Course 13, lesson of October 10, "De-tours"; for Course 15, lesson of September 26, "Nephi"; for Course 17, lesson of October 10, "Respect for the Body"; of general interest to Course 25 and in Family Home Evening lessons.)

¹National Interagency Council on Smoking and Health, organized and sponsored by such organizations as American Cancer Society, American Heart Association, National Congress of Parents and Teachers, and others.

²See John F. Kennedy, *Profiles in Courage*; New York, Harper and Brothers, 1956.

³*Genesis* 39:12.
Library File Reference: Courage.